

Going to Ecuador

Culture, Education and Industry



U
UEES

Aleksandar Tusev



*Going to Ecuador:
Culture, Education and Industry*

Aleksandar Tusev
2018

Universidad Espiritu Santo – Ecuador

Author:

Aleksandar Tusev

Editors:

Fernando Espinoza Fuentes.

Alexandra Portalanza.

Editorial assistant:

Natascha Ortiz Yáñez.

Cita en el texto:

(Tusev, 2018)

Reference:

Tusev, A. (2018). Going to Ecuador: Culture, Education and Industry. Samborondón: Universidad Espiritu Santo - Ecuador

Cover design:

Universidad Espiritu Santo

Diagramación e impresión:

Impgraficorp S.A.

ISBN-E:

978-9978-25-200-0

Derechos reservados. Prohibida la reproducción parcial o total de esta obra, por cualquier medio, sin la autorización escrita de los editores.

TABLE OF CONTENTS

Preface.....	5
About UEES.....	10
Acknowledgements.....	12
Contributions by chapter.....	13
About the book.....	14
Chapter 1:	19
The benefits of homestay experiences on emotional intelligence	
Chapter 2:	43
Expats living in the Galapagos Islands	
Chapter 3:	63
Media consumption and cultural identity: focusing on the animated cartoon industry	
Chapter 4:	85
The uncertain future of the translation and interpretation industry in Ecuador	
Chapter 5:	115
A better way of learning: inclusive classrooms and multiple intelligence theory	
Chapter 6:	141
Cultural factors and the perception of time: testing Ecuadorian students' punctuality	
Chapter 7:	165
The effects of culture shock on exchange students in Ecuador	
Chapter 8:	197
Ecuador: A generation with a different worldview	

ABOUT THE AUTHOR

ALEKSANDAR TUSEV

Master in International Relations, La Trobe University, Melbourne Australia
Bachelor of International Relations, La Trobe University, Melbourne Australia
of Business (Accountancy), RMIT University, Melbourne Australia

Aleksandar Tusev was born in Melbourne, Australia, to his loving parents Vasil and Todorka Tusev. He began his career as an accountant. During these years, he came to appreciate the importance of understanding how finance impacts people's lives. After leaving the accounting field, Aleksandar returned to university to undertake study in the field of international relations. In 2010, he went on an exchange semester to Universidad de Espíritu Santo (UEES) in Guayaquil, Ecuador. The experience made a marked impression, so much so that he decided to move to Ecuador permanently. In 2012, Aleksandar moved to the nation's capital Quito, spending a total of three years there where he worked as a professor at the University of the Americas (UDLA). In 2015 Aleksandar returned to Guayaquil after being accepted as a professor at UEES, the very same university where he started out as an exchange student five years earlier. At UEES, Aleksandar has committed himself to researching Ecuadorian culture and contemporary social issues. Going forward, he is cautiously optimistic that Ecuador will overcome the many societal problems it faces today, and become a source of inspiration for other developing nations around the world.



UEES exchange class of Fall I and II 2010.

If you want to fix the world, start with your own community. This book contains studies from Ecuador, which were collaborated on by students from the Universidad de Especialidades Espíritu Santo (UEES). The studies implemented various scientific research methods to investigate, identify and explore ways to improve the community. Some cases were local, whilst others had a national focus. This book is intended to inspire others to contribute to the many societal problems people are facing today. Moreover, after reading these studies, it is hoped that professors and students from around the world will be attracted to the prospect of collaborating on further research aimed at the development of Ecuador and the region.

The scientific method can be traced back to Ancient Greece. It was here that democratic values and individual rights first inspired philosophers to preach the values of reason over superstition. Socrates led people to question everything, no matter how obvious or complex a topic. The Greeks carried out observable experiments, building on past knowledge and expanding known theories to create new ways of seeing the world. They spread these methods through conquest to the farthest corners of the known world; Alexander the Great founded cities across the empire establishing universities and libraries from Egypt to Persia. Later, the Romans would continue the legacy of the Greeks by maintaining education and science as pillars of their empire. Then, during the Dark Ages, while Europe fell into a state of ignorance, preoccupied by war, plague, and hunger, the Islamic Caliphate continued the legacy of the Greeks in the East. Finally the Renaissance emerged, leading Europeans to rediscover the long forgotten texts, reinventing the lessons taught by famous philosophers including Plato and Aristotle. The Enlightenment period solidified the central role of education and the scientific method that we take for granted today. This method has advanced mankind to the verge of revolutionary discoveries, where eliminating hunger and disease, and taming the forces of nature are real possibilities. However, these very same scientific developments have also created technologies that threaten the human race. It appears that man is at a crossroads that is unprecedented in recorded history. We must choose carefully how to use this knowledge and subsequent technologies that have been acquired over the past two millenniums.

In Latin America, colonialists did not share their ancestors' value for education with the conquered locals. Even after independence spread throughout the continent, higher education remained elusive to the masses, being reserved for the controlling elite. However, over the past few decades, leaders across Latin America have started to recognise the benefits an educated population can bring to their society.

Until recently, Ecuador was known to its neighbours as one of the poorest nations on the continent, plagued by social inequalities and poverty. However, today this is no longer the case. Ecuador is now seen as a nation on the move and one to emulate. In a 2016 report by the World Bank, *Taking on Inequality*, Ecuador ranked second in Latin America and the Caribbean for countries with the highest increase in income for the bottom 40% of the population.¹ Furthermore, between 2006 and 2014 extreme poverty fell from 37.6% of the population to 22.5%.² Finally, vital infrastructure has been built across the country including numerous schools, hospitals, power plants, highways and airports.

Today, higher education has become an ever more reachable goal for the masses. There are over 60 universities and technical schools in the country, with more than 600,000 students enrolled.³ Since 2004, one in every two students enrolled at university comes from a family where neither their mother nor father had a college education. The probability of being the first generation to enter university was four times higher in 2014 than it was in 2006.⁴ The same period saw a significant shift in the number of students enrolled from the poorest 20% of the population. Moreover, the government has awarded over 20,000 higher education scholarships.⁵ In exchange, recipients must commit themselves to work in the country for a fixed period, ensuring that they utilise their newly acquired knowledge and skills in the community.

¹ World Bank. (2016). *Taking on inequality*. Retrieved from <https://openknowledge.worldbank.org>

² World Bank. (2017, April 13). *Ecuador Overview*. Retrieved from <http://www.worldbank.org>

³ Ramírez, R. A. (2016). *Universidad urgente para una sociedad emancipada*. In R. A. Ramírez (Ed.), *Universidad urgente para una sociedad emancipada* (1st ed., pp. 11-60).

⁴ Ramírez, R. A. (2016).

⁵ Andes. (2017, March 27). *Gobierno ecuatoriano otorgó la beca número 20.000 al estudiante Esteban Arévalo* | ANDES. Retrieved from <http://www.andes.info.ec>

Furthermore, Ecuador has prioritised academic research as a central component in their development plans. The number of PHD accredited professors in universities has increased at a staggering rate over the last decade. There were 382 PHD professors in 2008,⁶ 1,056 in 2012 and 2,281 by 2015.⁷ Additionally, research has seen a sharp increase across academic fields. Scientific academic conferences in the nation more than doubled from 1,148 in 2012 to 3,308 in 2014.⁸ Funding for research projects increased from \$6 million in 2009-2010 to nearly \$29 million in the period 2012-2014. Publication in the SCOPUS index more than tripled from 300 in 2010 to 1,092 in 2015.⁹ Today, research has become an integral part of Ecuadorian society, and although there is still a long way to go to match developed countries, Ecuador is certainly making progress. Overall, the data is clear that higher education and scientific research are playing an increasing role in Ecuadorian society.

Foreigners have also come to play an important role in Ecuador. Between 10,000 and 15,000 citizens from the United States reside in Ecuador. International Living has consistently ranked Ecuador as one of the best places in the world for expatriates to retire, placing it third in 2017.¹⁰ Also, international tourists provide a stable and sizeable revenue base for millions of Ecuadorians across the country, especially in places like Quito, the Galapagos Islands and Cuenca. Ecuador has adopted a friendly policy towards foreigners, recognising the benefits they can offer to the development of the country. Obtaining a student or working visa with a local university has become a lot easier over the past decade, facilitating the inflow of foreign talent, together with their

⁶ Medina, J., Cordero, L., Carrillo, P., Rodriguez, D., Castillo, J. A., Astudillo, I., ... Powell, M. (2016). Investigación científica. In R. A. Ramírez (Ed.), *Universidad urgente para una sociedad emancipada* (1st ed., pp. 461-494).

⁷ La Secretaría de Educación Superior, Ciencia, Tecnología e Innovación. (2017, January 31). Geo Portal. Retrieved from <http://www.senescyt.gob.ec/visorgeografico/>

⁸ Medina et al. (2016).

⁹ Medina et al. (2016).

¹⁰ International Living. (2017, January 1). Best Places to Retire: 10 of the World's Best in 2017 |International Living. Retrieved from <https://internationalliving.com>

fresh ideas, skillsets and experiences. There was a notable increase in foreign students in Ecuador, from 3,213 in 2012 to 4,769 in 2015.¹¹ Furthermore, there has been an increase in the number of foreigners that registered their higher education degree in the country, from 1,879 in 2011 to an impressive 27,284 by 2015.¹²

Working in cross cultural teams can bring greater opportunities for innovation and development in Ecuador. International exchange students have come to play a large part in the education experience. Foreign exchange programs benefit Ecuador by providing fresh perspectives to old problems. In fact, chapter one of this book was completed with the help of two international exchange students. In support, Ecuadorian universities are becoming more active in international exchange programs with both students and professors from abroad, leading to an increase in cross cultural research projects. It is hoped that students and professors from abroad will be encouraged to participate in future collaborative research projects.

The chapters in this book are academic research studies on Ecuador. The studies are indicative of the commitment Ecuadorian universities, students and professors are making to join the international community's high standards for academic research. Students at UEES were instrumental in the research process of this book. They provided substantial contributions to the conception or design of the work; or the acquisition, analysis or interpretation of data for the work. The topics of the chapters include culture, education and industry. Each study employed primary research, gathering data from local populations and industry experts.

Before a society can better itself, it must first know itself. Across higher education in Ecuador, students are actively being encouraged to undertake academic research projects focused on investigating local societal problems, providing practical solutions. Furthermore, professors are taking a more active

¹¹ La Secretaría de Educación Superior, Ciencia, Tecnología e Innovación. (2017, January 31)

¹² La Secretaría de Educación Superior, Ciencia, Tecnología e Innovación. (2017, January 31).

role to incorporate such research in the classroom. However, the value that foreign perspectives can bring to this process has been noticed. As mentioned, foreign exchange students contributed to chapter one. If readers enjoy these topics and the spirit they are written in, perhaps one day they will find themselves collaborating in research projects with the passionate and talented students and professors of Ecuador, helping to make for a better region, and a better world.

ABOUT UEES

UEES is a private university, located in the coastal city of Guayaquil, with an approximate enrolment of 5000 students. It was founded in 1993, and has developed with a clear aim to be internationally minded when it comes to its learning model. UEES holds an international vision, and one of their objectives is to promote academic and cultural exchange, together with strong national and international cooperation. It is a bilingual university, requiring students to take courses in both Spanish and English. It was recently accredited by the Ecuadorian Secretariat for Higher Education with a category A, the highest available for institutions in Ecuador. The university is recognized as having one of the best business schools in Latin America, and second best in Ecuador. The university offers postgraduate programs, and features a growing selection of online courses. Also, the campus facilities are commendable.

The surrounding city provides students and faculty many attractions. These include numerous parks, museums, plazas and cultural sites throughout the city. Some examples of the most popular sites in Guayaquil include the Malecon Simon Bolivar: a restoration project of the city's oldest boardwalk, filled with gardens, restaurants and cafes. Another popular site is the district of Las Peñas: this too is a restoration project that converted many of the area's oldest homes into art galleries and studios. Situated in the city centre is Seminario Park (also known as the Iguana Park). This is a popular destination for tourists and locals. It is best known for the iguanas that roam freely amongst the public where people can be seen feeding the iguanas.

Pictures of UEES and Guayaquil



UEES Auditorium



UEES Convention Centre



UEES Campus



Seminario Park



La Perla, Malecon Simón Bolívar



Las Peñas

ACKNOWLEDGEMENTS

Students from UEES made commendable contributions to various chapters and stages of research, including the conception or design process, and the acquisition, or analysis or interpretation of data. They persevered to overcome the challenges inherent in academic research, providing valuable contributions. In recognition of their contributions their names appear in the contributions section below. Also, Dean Isidro Fierro as well as the staff of the School of International Studies should be recognised. They remain committed to research based learning, and provide dedicated support to their professors and students.

1. The benefits of homestay experiences on emotional intelligence
Kayla Colyard & Rudina Vushaj (international exchange students UEES)
2. Expats living in the Galapagos Islands
Ivette Katherine Ortiz Ortiz, Alfredo Andres Altamirano Velesquez, Rafael Eduardo Ledesma Cabezas & Maria Daniela Macias Rugel
3. Media consumption and cultural identity: focusing on the animated cartoon industry
Maria Gabriela Zaldua Romero, Jenifer Paola Flores Rusales, Willy Josue Martinez Gutierrez & Stephania De Los Angeles Masabanda Flores
4. The uncertain future of the translation and interpretation industry in Ecuador
Special recognition to Alyssa Estefania Coronado Hernandez
5. A better way of learning: inclusive classrooms and multiple intelligence theory
Rosanna Maria Plaza Gonzalez, Ana Gabriela Cevallos Aviega & Adryan Scott Suarez Lerma
6. Cultural factors and the perception of time: testing Ecuadorian students' punctuality
Ariana Maria Aspiazu Garcia, Stefany Mishell Morales Cedillo, Christopher Enardo Andrade Soriano, & Jimmy Alberto Mora Vincas
7. The effects of culture shock on exchange students in Ecuador
Teresa Sylvania Larreta Mendoza, Maria Gabriela Zaldua Romero, Andrea Valentina Jaramillo Rivas & Xavier Andres Orellana Sola
8. Ecuador: A generation with a different worldview
Maria Teresa Manzur Loor, Jonathan Enrique Delgado Zuniga, Maria Daniela Macias Rugel, Juan Fernando Loayza Vivar, Francisco Eduardo Miranda Garcia, Alfredo Andres Altamirano Velesquez, Fiorella Andrea Negri Fernandez & Nicole Penafiel

ABOUT THE BOOK

The eight chapters in this book focus on issues in Ecuador; some are local, from areas in Guayaquil, whilst others have a national theme. A brief overview of each chapter is provided.

The first chapter reviews the benefits homestays can have on students while travelling abroad. More specifically, it investigates the correlation of intercultural experiences with the emotional intelligence (EI) levels of students. EI is the ability to better understand and manage emotions. Key areas of EI include self-awareness, self-regulation, motivation, empathy and social skills. By improving these skills, students can improve their ability to navigate relationships, influence and inspire others and to increase their level of productivity, efficiency and team collaboration. The study analyses the positive effects of homestay experiences on EI. This was done by surveying a group of international exchange students at UEES. The results provide examples of how students can benefit from their homestay experience, developing key areas of their EI.

Chapter two looks at one of the most famous places on Earth: the Galapagos Islands. These islands belong to Ecuador, and have attracted millions of visitors from around the world. However, Ecuador is now becoming a popular hotspot for expats from wealthier nations to move to. Most expats living in Ecuador are retirees, who were attracted to the mild climate, abundance of nature and affordable lifestyle. In this chapter, several expats living in Galapagos were interviewed about the things that drew them to this place. They disclosed the main differences between Galapagos and their native country, and offered insights about future migration to the Islands. Their responses reveal that Galapagos is a place with great weather, amazing nature and a pleasant environment. Furthermore, it was discovered that recent legislation has been implemented with the aim of protecting this world treasure, by limiting future permanent migration, while maintaining a healthy increase in tourist numbers.

The third chapter assesses the role of the audio visual production industry in Ecuador, in relation to generating local cultural productions. In an increasingly globalized world, national cultural identity is being threatened. In Ecuador, this

statement is meaningful as people, especially children, are exposed to foreign television content on a daily basis. As children are the most impressionable group in society, this study focuses on the animated cartoon industry in Ecuador, and the cultural content that is being produced. The study assesses the ability of local producers to take over the production of local content, with cultural messages that are aligned with Ecuadorian society. This was done by interviewing people involved in the industry from across the country. It was discovered that cultural animated cartoon producers from Ecuador seem to have the capacity to take on most productions, yet they are not well recognised and need to become more visible to consumers.

Chapter four provides a detailed analysis and assessment of translators and interpreters working in Ecuador. This industry has often operated in an informal manner in the country, leading to uncertainty amongst professional interpreters, and questionable services being performed. The study interviewed fifteen registered professionals from across the country to get their perspective on a number of issues. They provided their opinions about the problems facing the industry, as well as ways that it can be improved. The study finishes with a list of practical recommendations for professionals in order to professionalise the industry.

The next chapter investigates ways schools in Ecuador are attempting to accommodate for all students, including those with learning disabilities. A study was conducted at a private school in Guayaquil that implemented inclusive learning across all its classes. They applied Gardner's multiple intelligences theory in their teaching methods. The study interviewed four teachers, as well as the director of the school. The results were positive, showing notable improvements in the academic performance of all students in the classrooms, including those with special needs. This study presents the techniques the teachers used to accomplish these results.

Chapter six looks into the habits of students with relation to punctuality. It is well recognised that in Ecuador people often run late to meetings, social events and classes. The study focused on students at UEES, surveying 83 students about their self-perception of punctuality to classes. An observational study was also conducted, regarding the arrival time of students from across

the campus. Students that attend UEES usually come from some of the best private high schools in the country. As such, it was assumed that these students would be representative of the most punctual students in the country. The results reveal that there is considerable lateness amongst the students. The discussion section provides reasons for why they are late and what can be done to change this habit.

Chapter seven investigates the challenges and rewards of being an exchange student in Ecuador. Travelling to a foreign country is an exciting prospect, even more so when you think of Ecuador, an exotic, little known nation situated on the Equator. It is true that Ecuador offers something unique to Latin America. It is small enough to transverse its four regions, the Amazon jungle, the Andean mountains, the Pacific coast and the Galapagos Islands, in a day. However, as an exchange student you will also be exposed to the less glamorous daily life of a student. The feelings of excitement and experience may be jeopardised by the very real prospect of culture shock. The study here examines the degrees of culture shock experienced by foreign exchange students at UEES. A group of students were asked about their experiences over the course of their exchange; they disclosed both the positive and negative aspects of their experience. Also, they provided an analysis of the changing moods they went through. The results reveal prominent factors that affected the level of culture shock of the students; these include language, time perception, food and personal space. The study also highlights things people can do in order to minimise the levels of culture shock, here in Guayaquil.

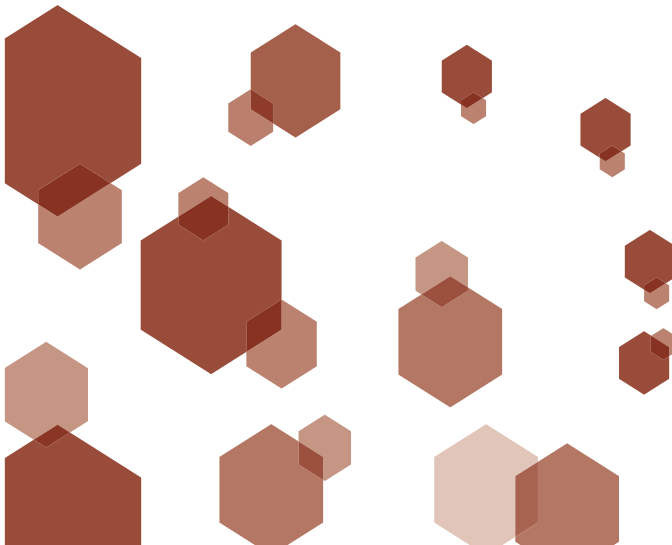
The final chapter takes on the ambitious task of investigating the changing worldviews of young Ecuadorians. A sample of 149 students from a UEES were surveyed in order to discover what they believe about the fundamental things in life, including the origins of the universe, who God is, the purpose of life and what is good and evil. As Ecuador is a relatively conservative country, with 80% of people self-identifying as Catholic, it was expected that most students would have religious beliefs. However, the results were surprising: only 48% of responses aligned with the Christian worldview. There was a significant trend identified where students demonstrated secular scientific and spiritual beliefs. This chapter analyses these results and attempts to explain this unexpected trend.



CHAPTER

1

**The benefits of homestay experiences
on emotional intelligence**



What makes a person successful in societies today? Some say that it is their intelligence, measured by IQ. However, Salovey and Pizarro (2003) argue that it also has to do with a person's emotional intelligence (EI). EI is a measure of an individual's ability to "perceive and express emotion accurately and adaptively, the ability to understand emotion and emotional knowledge, the ability to use feelings to facilitate thought, and the ability to regulate emotions in oneself and in others" (Salovey & Pizarro, 2003, p. 263). EI is like a muscle; it can be developed. Hence, it is especially important for students to become aware of what it is and how to develop it, as it can be a major contributor to both personal and professional success. The development of EI can significantly increase through cultural immersion programs while studying abroad. Here, students enter a culture diverse from their own and are forced to deal with situations that challenge their emotions, developing knowledge, skills and behaviours which are fostered by the growth of EI. EI is linked to effective leadership and management, student retention, student resiliency and cultural intelligence (Ashkanasy & Dasborough, 2003; Bar-On, 1997, 2004; Ryback, 2012).

As students are preparing to enter the workforce it is advantageous to highlight skills they have acquired during their time at university. There are numerous bodies of research that suggest that an individual's ability to perceive, identify and manage emotions will provide the basis for social and emotional competencies needed for personal and professional success (Bar-On 2010; Stein & Book, 2011; Goleman, 1996). As the pace of the workforce is rapidly changing the possession of skills associated with EI will position recent graduates to better meet the demands placed on their cognitive, physical and emotional states. A homestay experience is an ideal place to test one's learning abilities.

The purpose of this study is to assess the benefits of homestay experiences on EI. It is hypothesised that homestay experiences will have a positive correlation with students' EI measures. The core components of EI that will be measured include skill acquisition, self-awareness, self-regulation, social awareness and relationship management. Homestay participation presents

numerous challenges in adverse situations, which students need to adapt to and cope with. Throughout their experience, students often need to solve problems and regulate their behaviour by utilizing and recognizing their own emotional states and those of others. The homestay environment encourages social, emotional and cognitive development opportunities.

While previous research has provided a positive correlation between studying abroad and EI, there is a lack of research concerning the significance of homestays. To study the influence that homestay participation has on EI, a survey comprised of quantitative and qualitative questions was administered, in the fall of 2016, to young men and women on an exchange program at the Universidad de Especialidades Espiritu Santo (UEES). The findings of this study provide international students with greater insights to the benefits and drawbacks of homestays. Furthermore, this study assists universities with international exchange programs and homestays by providing students' feedback on their experience.

The structure of this investigation begins with a literature review, which explains EI theory and the benefits of EI. The methodology section describes the survey questions and population sample. The results and discussion sections illustrate students' responses, self-assessment and comments concerning their attitudes and behaviours during their homestay. Finally, the conclusions state major findings and provide recommendations for future research in this field.

LITERATURE REVIEW

EI was a theory that was originally developed by the work and writings of psychologists Howard Gardner (Harvard), Peter Salovey (Yale) and John 'Jack' Mayer (New Hampshire) (Businessballs, 2017). It came about to help explain what makes a person successful in modern society. For example, it attempted to answer why many people with lower IQs end up being more successful than people with far higher IQs. EI entails two parts: observing one's own emotions and how to adequately control and express them interpersonally, and being able to understand and influence the emotions of others. Goleman

(1996) popularised this theory in Emotional intelligence; he states that greater EI leads to greater personal success in life. A person's level of EI affects how they manage their behaviour and make personal decisions, enabling navigation of social complexities that achieve positive results. This recognition and understanding is, for the most part, a non-verbal process that involves thinking, and influences how well one connects with others.

Over 2000 years ago, Plato, in the Republic, divided the soul into three parts: the rational, the emotional, and the bestial. His Socratic dialogue states that "all learning has an emotional base" (Freedman, 2009). Since then, researchers and scientists have worked to prove or disprove the significance of feelings on intelligence. Notably, during the 1950's, Abraham Maslow wrote an article in the Psychological Review on how individuals develop their spiritual, mental, emotional and physical strengths. As a result, Maslow created a movement called "Human Potential" which could be one of the most significant celebrations of humanism since the Renaissance (Bar-On, 1997). In the 1970s and 1980s, it led to the development of new human sciences. During that time, researchers were trying to define both intelligence and emotions. Since 1995, many articles and books have been published on the topic of EI in the workplace, utilising Goleman's model (Brackett, Rivers & Salovey, 2011).

EI

Mayer, Salovey and Caruso (2004) define EI as

The capacity to reason about emotions, and of emotions to enhance thinking. It includes the abilities to accurately perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth (p. 197).

EI can be better explained by looking at five components indicative of EI: self-awareness, self-regulation, relationship management, empathy and motivation.

Self-awareness. Chan (2006) explains that being aware of oneself is important, as it allows one to realise that actions will affect and influence others. People convey intelligence and maturity by showing a sense of self-control regarding the expression of feelings when subjected to frustrations or happiness. People who have EI stability are believed to be courageous, confident and humorous and can easily read the mood of an audience, which enables them to better reach informed judgements (Chan, 2006).

Self-regulation. According to Joseph and Newman (2010) of the University of Illinois, self-regulation allows people to become aware of their emotions and manage them. In addition, they are able to become aware of the impact they have on others. In dealing with self-regulation, it is important to consider self-control, initiative, trustworthiness, achievement, flexibility and optimism. This, however, does not mean that an individual is expected to suppress emotions or hide true feelings; on the contrary, it means that the individual must wait for the correct place and time to express them (Joseph & Newman, 2010). Self-regulation is not about suppressing feelings but about expressing them appropriately and in the most favourable context. Those who are capable of self-regulation are flexible, and they adapt to change quite well. In contemporary society, it is sometimes advisable to allow positive emotions to lead one's actions and decisions. Positive emotions entail joy and excitement, for example, after passing an interview or exam. On the contrary, it's not advisable to allow negative types of emotions such as frustration, fear and anger to control one's actions and decisions.

Relationship management. Stein and Book (2011) explain that a person's ability to interrelate positively with others is a significant feature of EI. Social skills do not merely involve being open to conversation, but having the capacity to tune into an individual's feelings and understand how they perceive things, which enables them to collaborate and become better team players. In fact, all these skills are learned in day-to-day life. It is evident that understanding real emotions does not only involve understanding an individual's emotions and feelings for others, but also having the ability to use this information in a person's day-to-day communication and interaction. Specifically, some of

these necessary social skills include verbal and nonverbal communication, active listening, leadership and the ability to persuade others (Stein & Book, 2011).

Empathy. Ryback (2012) argues that empathy is critical to understanding other people's feelings. Empathy leads to stronger and more meaningful relations, success in the workplace, better health and a better quality of life. However, empathy involves more than the ability to recognise other people's' emotional state; people also need to respond to the emotions of others (Ryback, 2012). For instance, whenever an individual senses that someone else is feeling sad they will likely change the way they will respond to that person. Evidently, about 90% of top performers in a given workplace are perceived to have a good sense of empathy. In essence, they can easily understand their feelings, thoughts and emotions, and those of others (Ryback, 2012).

Motivation. Chan (2006) suggests that intrinsic motivation has a vital function in EI. In essence, the process of motivating oneself for any form of achievement of set goals and objectives involves developing a positive attitude. Individuals who are considered emotionally intelligent are excited by things that are beyond external rewards such as money. Competent individuals tend to be action-oriented, possessing the ability to set goals, have a high rate of achieving those goals and are focused on new ways to perform better. In particular, motivation is made up of performance drive, optimism, commitment and initiative (Chan, 2006).

Benefits of EI

Scuderi (n.d.) describes six key benefits of EI: physical health, mental well-being, relationships, conflict resolution, success, and leadership. Physical health is directly related to one's ability to manage their reactions to stress. EI increases people's mental well-being. It helps manage anxiety, avoid depression and reduce mood swings. Heightened levels of EI directly correlate to a positive attitude and an optimistic view of life. Greater understanding of one's emotions leads to a greater ability to communicate feelings in a constructive manner. It also improves personal relationships. By understanding other people's

emotions, one can resolve conflicts in a more favourable manner. It is easier to resolve a conflict if one knows what people want. EI builds stronger motivational habits. In turn, this reduces habits of procrastination and improves a person's ability to focus on achieving set goals. Finally, by having greater understanding of one's own emotions, as well as the emotions of others, leadership qualities are enhanced. Recognising other people's needs is vital in motivating people to perform better and achieve goals (Scuderi, n.d.).

International students who intend to study abroad may find it increasingly difficult to connect to their new environment. Participation in homestays enables students to develop their EI, in turn allowing them to better recognise and understand the emotions of others (Ożańska-Ponikwia, 2012). Homestays may help students enhance their overall EI, as they overcome the inherent emotional challenges of the homestay settings. International students can develop core traits such as empathy, self-awareness, motivation and self-regulation during their homestay experience.

UEES

UEES is a reputable university in Ecuador, which offers exchange programs that emphasise the importance of homestays. Students are placed with families from the moment they arrive. This immerses students in all the aspects of the local culture, including the language, food, customs and nonverbal communications. The homestay experience includes three meals a day, often eaten with the family. In addition, families are encouraged to show students around the city and involve them in family events such as birthdays and weekend retreats. The homestay homes are located near the university, often not more than two kilometres away. This area is referred to as Samborondon. This is a vibrant cultural hub, where people can find malls, cafes, bars, museums, a theatre and a wildlife park, all within walking distance (Samborondon Palacio Municipal, n.d.).

Guayaquil has a warm climate all year round, and the people are very passionate about their food. It is the country's largest and most populous city, with a population of 2.35 million (National Institute of Statistics and

Census, 2010). On October 9, 1820, Guayaquil was the first Ecuadorian city to achieve independence from Spain, setting an example for the rest of the country (Municipality of Guayaquil, 2014, p. 6). As a result of its newly founded independence, Guayaquil was able to grow exponentially becoming the country's commercial capital (Paz & Cepeda, 2011, 9. 2). Guayaquil is known for its huge port, where most imports and exports of the country have to pass through. In addition, Guayaquil has a vibrant middle and upper middle class, which are credited for many of the cultural and entertainment projects of the city.

Food is an important aspect of the culture of Guayaquil. Ceviche and encebollado are two popular local seafood dishes; rice and lentils with grilled beef is another typical dish. For breakfast people often snack on bolon de verde (plantain with cheese) or pan de yuca (yuca bread) (Vist Ecuador, n.d). It is typical for lunch meals to be well portioned; this often includes two or three courses, and is almost always accompanied with white rice and a portion of beef, pork, chicken or fish. Spending time with family and friends during meals is an essential part of daily life.

Climate also shapes the people of Guayaquil. Guayaquil has a tropical savannah climate. It is warm all year round with a mean temperature ranging from 25 to 28 degrees Celsius. The year is separated into two periods, the rainy humid months and the cool dry months. It rains heavily from January to April, and is a lot cooler in the months between May and December (Guia Viajes, n.d). As a result of the warm weather, people rush to the nearby beaches, especially on weekends. The ocean temperature fluctuates between 20 and 25 degrees Celsius, all year round (Guia Viajes, n.d).

METHODOLOGY

The research used a mixed approach. It was composed of a survey containing qualitative and quantitative questions. The population sampled was the total population of international students at UEES during the fall bimester of 2016; this equated to twenty students. The entire sample lived in an Ecuadorian homestay for at least eight weeks upon arriving to Ecuador. The students were

aged between 18 and 32, and came from Korea, the Netherlands, France, the USA and Mexico.

The scope of the study was analytical. The perceptions of international students were analysed regarding changes in EI related measures during their homestay experience. The qualitative questions elicited in-depth answers and personal opinions. The quantitative aspects of the investigation were presented in multiple choice or Likert scale form, where students reflected on specific changes in behaviour and attitudes. The possible answers correlated to the five components of EI, discussed in the literature review: self-awareness, self-regulation, empathy, motivation and relationship management. A specific change in a student's desire to act in a certain way was interpreted as an increase or decrease in the respective component of their EI.

The results of the quantitative questions were presented using graphs, figures and tables. The open qualitative questions were presented in summary form in tables (Table 4 and 5). The answers that represented the most common responses were included (complete survey questions can be found in Appendix A). A limitation of the study was the relatively small number of international students surveyed. It was attempted to obtain contacts of prior students from the university, but access was denied by the school. Similar studies should seek to include a greater sample size.

RESULTS

The questions asked were intended to provide data that could be used to analyse the impact of homestays on people's EI. It was hypothesised that there would be a positive correlation. The results are separated in quantitative and qualitative sections.

Quantitative results

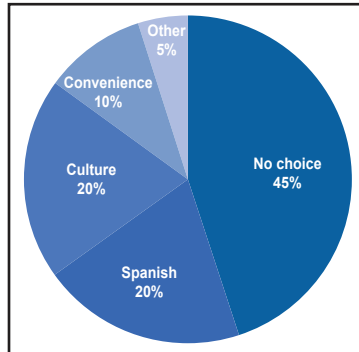


Figure 1. Students were asked the main reason why they choose to be in a homestay.

Students were given a choice between five pre-selected options: 45% stated that they were required to by the institution; 20% said they chose it because they wanted to improve their Spanish; 20% said to learn the local culture; 10% chose for convenience and safety; and 5% said 'other' (in the case of 'other' they were asked to specify). In this case one student chose 'other', mentioning "full immersion experience".

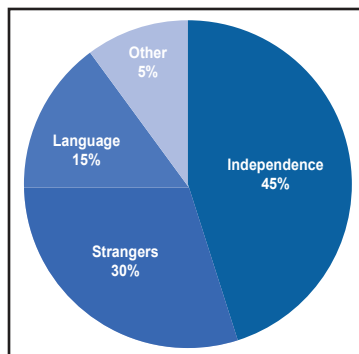


Figure 2. Students were asked the main factor that made them hesitant to stay in a homestay.

Of the four pre-selected choices, 45% chose a lack of independence, 30% said discomfort towards living with strangers, 15% selected the language barrier, and 10% said 'other' (in the case they chose 'other' they were asked to

specify). Two students chose other. Their responses were “cost” and “because I had to”.

Table 1

Benefit of homestays on language, self-esteem and culture

	Spanish	self-esteem	culture
strongly agree	35%	20%	40%
agree	35%	30%	40%
neutral	30%	35%	15%
disagree	0	15%	5%
strongly disagree	0	0%	0

Notes. All 20 students rated three statements about their homestay experience: 1) increased self-confidence to learn a language; 2) increased personal self-esteem; 3) becoming more open-minded towards new cultures. See appendix A for the three full statements proposed to students.

This table represents the perceptions of students with regards to the effects of their homestay on the increases confidence to learn Spanish, improved self-esteem and better cultural awareness. The majority of students indicated there was a positive relationship between these factors and their homestay.

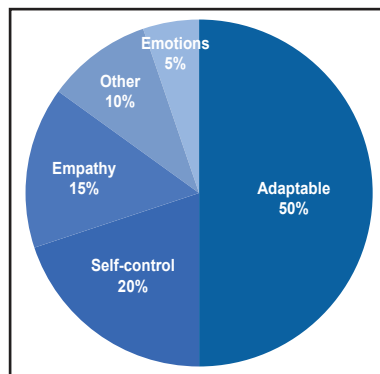


Figure 3. Students were asked to choose which skill they most improved as a result of their homestay experience.

Of the five pre-selected offered, 50% chose adaptability, 20% chose self-confidence, 15% selected empathy, 10% chose ‘other’ (in the case they chose ‘other’ they were asked to specify). Two students chose ‘other’. Their

responses were “language” and listening instead of talking”. Finally, 5% said emotional management.

Table 2

Overall, how would you rate your home stay experience?

Rating	%
very negative	0%
negative	10%
neutral	15%
positive	35%
very positive	40%

Note. A total of 20 students responded.

Students were asked to measure how favourable their homestay experience was. Responses were mostly favourable, with only two students having negative responses.

Table 3

Given the opportunity, how likely is it that you would choose a homestay option again?

Rating	%
very likely	45%
likely	20%
somewhat likely	20%
not likely	15%

Note. A total of 20 students responded.

Students were asked if they would consider undergoing another homestay. The results were mainly in the affirmative; 15% chose not likely.

Qualitative results

Table 4

Summary of qualitative responses to the question "What advice would you give someone that is not sure about taking a home stay next semester here in Guayaquil?"

Benefits of homestay	Student's advice
Culture and lifestyle (*8 mentions)	It is a good experience because you can learn a lot of different things about culture; the real gastronomy of Ecuador, lifestyle, and manners; this is the perfect way to get in touch with a new language and culture
language (*3 mentions)	It has helped me to feel more comfortable using my Spanish in every-day life; I gained more confidence by being able to practice my Spanish within my home; it's the best way to truly learn the language
Dependable (*2 mentions)	Always having people around helps because you do not feel lonely; given the nature of this big city, it's necessary to have a family to fall back on
Negative aspects of homestay	
Family (*2 mentions)	Homestay is awesome when you have a good family; sometimes your family is not as good as expected; therefore, the best solution is to commit for 2 months with the home stay; if everything goes alright, stay, if not go live on your own or change family; but not taking the chance of the homestay would be a waste
Alternatives (*2 mentions)	Live with your peers; get an experience relevant to your own age group; Samborondon is not too dangerous to live on your own
Price (*1 mention)	A homestay is quite expensive
Independence (*1 mention)	I would not advise you to do it if you want to develop self-dependence; can you follow a curfew? Are you willing to adjust your manners and habitual activity for the cultural immersion part of living with a host family?

Notes. Eighteen of the twenty students responded

* indicates how many people made a comment relating to the category

Table 4 represents the advice students gave for people looking to partake in a similar homestay. There were both positive and negative responses regarding their homestay experience. Table 4 represents this divide. Fifteen students made positive comments. The content of this positive advice included getting to learn the culture and lifestyle, improving your Spanish, and having a family to depend on. Six students had negative remarks about the homestay. These were focused on bad experiences with host families, the high price of homestays and a desire for greater independence.

Table 5

Summary of the responses from the open-ended question "How could the homestay experience be improved?"

	Student's advice
Selection process (*3 mentions)	Maybe the process of selection should be more specific; staff should be flexible assigning a homestay that meets the student's needs; I think it would be better if you could choose the family through an interview or something similar
Students' cultures (*2 mentions)	Host families want to learn about the student's country; it would be great to bring some stuff that represents your country; it would give students a chance to get close to the host family; families should be better informed about students' cultures
Price (*2 mentions)	Reduce the cost
Language (*1 mention)	Host families can have a more active role in teaching Spanish to students
Distance (*1 mention)	The homestays should be closer to the school
Outings (*1 mention)	I would like to have more outings with the family

Notes. Fifteen of the twenty students responded

* indicates how many people made a comment relating to the category

Students were asked to provide feedback as to how the homestay experience could be improved. There was a variety of responses. Three students commented that the selection process of families can improve; two students commented that the host families could be more familiar with the student's culture; two commented that the price should be lowered; one student suggested that host families can be more involved in teaching students Spanish; another student mentioned the distance of the home could be closer to the university; and a final comment made by one student was that they would like to have more trips with their family.

DISCUSSION

The survey results demonstrated that international students felt their behaviours had changed during the course of the homestay experience. Most perceived an increase in EI measures tested. Furthermore, the results indicate that, while students were given no choice regarding their homestay assignment, most were in favour of participating in a subsequent homestay. The responses to the open-ended questions indicate that the homestay experience was a beneficial part of the study-abroad program. The responses further showed

that students recognise the importance of cultural immersion and of learning a new language.

Figure 1 indicates that the majority of students initially participated in a homestay because they had to. However, their attitudes changed over the course of their homestay, and showed a favourable attitude towards choosing a homestay again. This highlights a shift in students' ability to deal with uncertainties and a willingness to learn, which correlates to the motivation aspect of EI. Students did, however, illustrate an initial hesitation to engage in new unfamiliar endeavours. This is likely an instinctive reaction from students as they may have felt fearful or uncomfortable with a new culture and the idea of living with strangers. The shift to more favourable attitudes indicates that the homestay experience has expanded their comfort zone, improving their EI.

Students' progression towards self-awareness was notable as the majority felt more confident speaking Spanish after their homestays. Table 1 indicates that students have experienced an increased sense of self-esteem and a greater willingness to attempt a second language. They learned to manage their emotions and focus negative emotions, such as the frustration that comes with learning a new language, into energizing their desires to try harder and practice in order to become better communicators. Adapting to uncomfortable situations has allowed them to better understand their own emotions, specifically what makes them upset or uncomfortable and how to effectively deal with such circumstances. In addition, students' assertiveness was improved upon. Assertiveness, described by Bar-On and Parker (2000), is "the ability to express oneself and one's emotions" (p. 375). The students' increased desire to connect with others in a language different from their own demonstrates how homestays can directly influence motivation and empathy in a cross-cultural context.

Homestay participation fostered a willingness of students to be more open-minded about diverse cultures and to be more sensitive towards cross-cultural differences. Students learned how to communicate and build bonds with those around them, even when their verbal communication skills were lacking. They

became more able at understanding how their counterparts felt. Locals were likely to have been as uncomfortable as students when English was spoken. Overall, students developed the skills to find common ground and build rapport with their families and interact with Spanish speakers.

Furthermore, adaptability was the most improved measure of EI. As students adjusted and became more comfortable in their surroundings they were able to focus their emotions and align them to act accordingly. Homestays can present confusing and difficult scenarios, forcing students to find proactive modes of communication between themselves and their host families. Adaptability is a core skill within self-regulation; overall, students enhanced their awareness of their own emotions and improved the way they managed them. Schwebel and Carter (2010) and Tuleja (2008) demonstrate that being removed from one's own cultural environment positively impacts development of one's adaptability, empathy, and self-awareness, which students recognised as key skills they have improved upon.

Some students pointed out some pitfalls of the homestay experience. Some of the factors were external ones, such as the price of homestays, the distance of homes to the school and the pairing of students with families. Unfortunately these external factors have to do with university policies, and while some may be flexible, others may not. However, this study is more interested in the factors that students can help, the cultural challenges. One major challenge mentioned by students was the lack of independence that is inherent in the homestay experience. Students accustomed to living alone, or maintaining high levels of privacy back home would certainly have been challenged in their Ecuadorian homestay. Especially as, according to Hofstede (2016), Ecuador is one of the most collectivists nations in the world. Yet, it is precisely this type of challenge that forces students to adapt, compromise and overcome difficulties, leading to improvements in EI. In order to reap the rewards, there has got to be a price.

Overall, there was a positive reaction to the homestay experience. Students' reflections demonstrated that they recognise the value and

importance of language acquisition and the vitality of immersing themselves in it. This indicates that they were able to persist towards their language goals, manifesting in a strong will to achieve. In addition, homestays provided students with an outlet for learning Ecuadorian culture, in effect making them more open to unfamiliar situations. The study certainly demonstrated that there is a correlation between increased EI and the experience.

CONCLUSION

This study set out to test the impact of homestays on students' EI development. It was expected that the dynamic challenges that homestays present would push students toward enhancing their level of EI. Little was known about how homestays in Ecuador affect international students. As such, there was a need to investigate the perceptions of students regarding the various aspects of their homestay experience. By shedding light on these areas, the homestay experience may be better understood by potential future participants.

Students demonstrated an improvement in the five categories of EI during their homestay. Adaptability proved to be the most developed skill among international students; however, it also continues to be their biggest challenge. Furthermore, social skills and self-regulation were the most improved characteristics of students. Finally, as shown in the results, most students' EI was positively shaped by their homestay experience. This was manifest through the immersion of the culture on a daily basis, including family dynamics and language exposure.

It is important for homestay families to understand and identify different emotional triggers that demonstrate emotional competency among international students. Future studies could focus on the perspective of the homestay family, with regards to the foreign student. These studies can focus on families' perceptions of how students' EI skills change over the course of the experience. Furthermore, families could be asked about their own perceptions of EI development, resulting from being around international students.

Finally, it would be useful to use different research methods such as focus groups, interviews and observational studies to help collect more data about students' homestay experiences. The study has served as a platform to further the discussion about EI and homestays, especially in Ecuador. It is hoped that research in this field will continue, making homestays a more positive experience for future generations.

REFERENCES

Ashkanasy, N. M., & Dasborough, M. T. (2003). Emotional awareness and emotional intelligence in leadership teaching. *Journal of Education for Business*, 79(1), 18- 22.

Bar-On, R. (1997). *The emotional quotient inventory (EQ-i): A test of emotional intelligence* Toronto, Canada: Multi-Health Systems Inc.

Bar-On, R. (2010). Emotional intelligence: an integral part of positive psychology. *South African Journal of Psychology*, 40(1), 54-62.

Bar-On, R., & Parker, J. (Eds.). (2000). *The handbook of emotional intelligence: Theory, development, assessment, and application at home, school, and in the workplace*. San Francisco, CA: Jossey-Bass.

Brackett, M. A., Rivers, S. E., & Salovey, P. (2011). Emotional intelligence: Implications for personal, social, academic, and workplace success. *Social and Personality Psychology Compass*, 5(1), 88-103.

Businessballs. (2017). Emotional Intelligence theories - Daniel Goleman's EQ concepts. Retrieved from <http://www.businessballs.com/eq.htm>

Chan, D. W. (2006). Emotional intelligence and components of burnout among Chinese secondary school teachers in Hong Kong. *Teaching and teacher education*, 22(8), 1042-1054.

Freedman, J. (November 15, 2009). Emotional what? Definitions and History of EQ. Retrieved from <http://www.6seconds.org/2010/01/26/emotional-intelligence-definition-history/>

Goleman, D. (1996). *Emotional intelligence: Why it can matter more than IQ*. London: Bloomsbury.

Guia Viajes. (n.d.). Guayaquil clima: epoca para viajar a Guayaquil - Guía de Viajes. Retrieved from <http://www.guiaviajes.org/guayaquil-clima/#>

Hofstede, G. (2016). www.geert-hofstede.com. retrieved on 18 December 2016, from <https://www.geert-hofstede.com/ecuador.html>

Joseph, D. L., & Newman, D. A. (2010). Emotional intelligence an integrative meta-analysis and cascading model. *Journal of Applied Psychology*, 95(1), 54.

Mayer, J. D., Salovey, P., & Caruso, D. R. (2004). Emotional intelligence: theory, findings, and implications. *Psychological Inquiry*, 15(3), 197-215. Retrieved from <http://ei.yale.edu>

Municipality of Guayaquil. (2014). Guayaquil es mi destino. Retrieved from <http://www.guayaquilesmidestino.com/sites/default/files/guias/Guayaquil-es-mi-destino-para-conocer-su-historia.pdf>

National Institute of Statistics and Census. (2010). Fasciculo provincial Guayas. Retrieved from <http://www.ecuadorencifras.gob.ec>

Ożańska-Ponikwia, K. (2012). What has personality and emotional intelligence to do with feeling different while using a foreign language? *International Journal of Bilingual Education and Bilingualism*, 15(2),217-234.

Paz, J. J., & Cepeda, M. (2011). La epoca cacaotera en Ecuador. *Boletin del - taller de historia economica: Pontificia Universidad Católica del Ecuador*, 3. Retrieved from http://the.pazymino.com/JPyM-Epoca_Cacaotera_Ecuador.pdf

Ryback, D. (2012). *Putting emotional intelligence to work*. NY: Routledge.

Salovey, P., & Mayer, J. D., (eds). (1990). *Emotional intelligence, imagination, cognition, and personality*, 9(3), 185-211. Port Chester, NY: Dude Publishing.

Salovey, P., & Pizarro, D. A. (2003). The value of emotional intelligence (pp. 263-278).na.

Samborondon Palacio Municipal. (n.d.). Samoborondon: cada vez mejor. Retrieved from <http://www.samborondon.gob.ec/turismo-test/>

Schwebel, D. C., & Carter, J. (2010). Why more psychology majors should study abroad. *Psychology and Education*, 47(3), 17.

Scuderi, R. (n.d.). Emotional intelligence -- Why is it Important? Retrieved from <http://www.lifehack.org/articles/communication/emotional-intelligence-why-important.html>

Stein, S.J, & Book, H. E. (2011). *The EQ edge: Emotional intelligence and your success*, third edition.

Tuleja, E. A. (2008). Aspects of intercultural awareness through an MBA study abroad program: Going "Backstage". *Business Communication Quarterly*. 71(3), 314- 337

Visit Ecuador. (n.d.). Comidas Típicas En Guayaquil -VisitaEcuador. Retrieved from <https://www.visitaecuador.com>

APPENDIX

Appendix A

Survey questions

Please answer the following questions honestly and to the best of your ability. These answers will be used for research purposes only, and all participants' personal details will be kept confidential. Thank you for your participation.

1. Why did you choose a homestay? Select only one choice option.

- Practice Spanish
- Convenience and Safety
- Learn a new culture
- You had to
- Other (please specify)

2. What was the main reason you were hesitant to live in a homestay?

- Language barrier
- Independence
- Discomfort about strangers
- Other (please specify)

3. Living in a homestay has increased my self-confidence in learning a language other than my native tongue

- Strongly Agree Agree Neutral Disagree Strongly Disagree

4. Living in a homestay has given me higher self-esteem.

- Strongly Agree Agree Neutral Disagree Strongly Disagree

5. Living in a homestay has helped me to be more open-minded towards foreign cultures

- Strongly Agree Agree Neutral Disagree Strongly Disagree

6. From the list below, which skill have you improved upon most?

- adaptability
- emotion management
- self-control
- empathy
- Other (please specify)

7. On a scale from 1-5, how positive has your home stay experience been? (5 being Very Positive)

- 1 2 3 4 5

8. Given the opportunity, how likely would it be for you to choose a homestay option again?

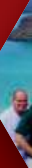
- Very Likely
- Likely
- Somewhat Likely
- Not Likely

9. What advice would you give someone that is not comfortable about having a home stay next semester here in Guayaquil?

◀ ▶

10. How could the home stay experience be improved?

◀ ▶

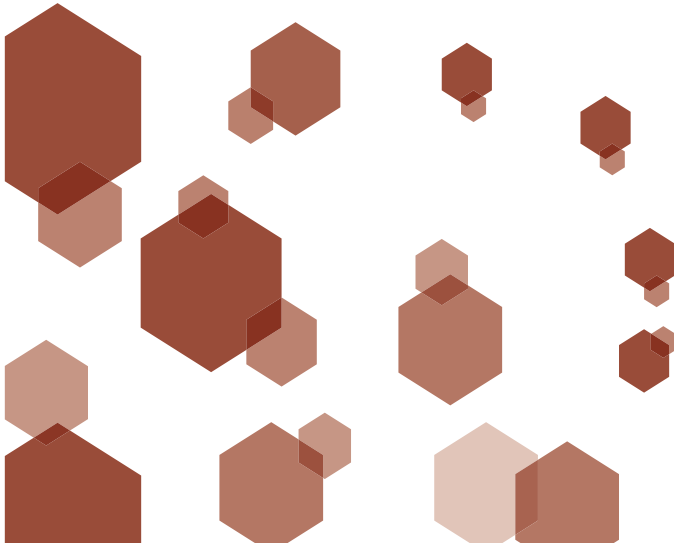




CHAPTER

2

Expats living in the Galapagos Islands



According to International Living (2016), “Ecuador has been ranked as the best retirement destination in the world, six times in the last seven years due to its exceptional quality of life and affordable cost of living” (para.5).

In fact, the top three destinations for expatriates (expats) in Ecuador are all renowned world heritage sites by the United Nations Educational, Scientific and Cultural Organisation (UNESCO): Cuenca, with its charming colonial architecture; Quito, the capital, with the best preserved historic centre in all South American; and the Galapagos Islands, a global treasure of unique wildlife and animal species (Walker, 2013). Clearly, Ecuador has become an increasingly popular destination for international travellers from all corners of the globe. The main reasons mentioned by expat publications, such as *Gringos abroad* and *Cuenca Highlife*, include Ecuador’s low costs of living, high cultural heritage and great health care facilities. In 2014 alone, Ecuador received 1,557,000 foreign tourists (The World Bank, 2016). With the already large number of expats living in Ecuador, and growing, there is a valid need to investigate the core reasons that have led to this migration, as well as perceptions about life in Ecuador.

The most internationally recognized place in Ecuador is the Galapagos Islands. According to Galapagos Conservancy (2017), 149,997 foreigners visited the small islands in 2014. Galapagos has become a household name around the world. A lot of this is credited to Charles Darwin’s voyage aboard the *H. M. S. Beagle* in 1835 (Galapagos Conservancy, 2017). This was the trip that inspired Darwin’s famous theory of evolution (UNESCO, n.d). Galapagos offers a snapshot of nature trapped in time. For these reasons, and others, Galapagos was selected as a preferable case to study the trends of inbound expat migration to Ecuador.

This study undertakes an exploratory investigation by way of qualitative interviews with five expats that live in The Galapagos Islands. The aim is to add to the existing literature on expats living in Ecuador, much of which comes from informal expat websites and periodicals. The focus of the interviews is to analyse the perception of expats living in Galapagos about their overall migration experience. This included asking questions about the pull factors for their migration, comparing Galapagos with expats’ native countries, asking how Galapagos has changed since they arrived and, finally, asking expats to give their opinions about what can be improved in Galapagos.

The intended audience of this study includes both current expats and potential expats. People thinking to move to Ecuador will benefit by gaining first hand information about what it may be like. It is hoped that readers will

have a broader perspective of attractions Ecuador has to offer as well as the cultural challenges that are presented. Also, it is hoped that future research will be inspired regarding expats in Ecuador, especially in lesser known places around the country. The study is limited to the perception of the five people involved in the interviews. However, four out of the five interviewees have a great depth of experience and knowledge about the the Islands, as they have been living there for at least twenty years.

The study is structured in a deliberate manner, beginning with a literature review. Here, an overview of migration is given including push and pull factors of forced and unforced migration; this is followed by a background to the Galapagos Islands, including geographic and historic details; then, tourism and migration trends to Galapagos are assessed. After this, the methodology section sets out how the interviews were conducted, including the profiles of the interviewees. The results and discussion are presented with the assistance of a summary table of key responses. Amongst the main results, Galapagos was seen as a favourable destination due to its weather, nature and pleasant environment.

LITERATURE REVIEW

Migration.

Migration is the movement of people from one fixed location to another. Historically, nomadic tribes continuously migrated in pursuit of food and shelter, adjusting to seasonal factors. Today, we live in a nation-state centered world, where most people identify with a country. In this sense, migration can be seen as a permanent or temporary move away from one's native country (International Organization for Migration, 2016). Migrants can be divided between forced and unforced migrants; unforced migrants make a conscious decision to move, undertaking a preliminary analysis of the advantages and disadvantages of moving from their home country to another (Turton, 2003). Forced migrants do not have the luxury to make such an analysis; they are forced to move due to a rapid onset of circumstances, such as devastating natural disasters or political instability. Migration can be further analysed through push and pull factors. Push factors cause people to leave their country. A person tends to emigrate when the difficulties of their country overcome the benefits. The pull factors are the opportunities a foreign country offers ("Bitesize: Why do people migrate?" n.d.). Push and pull factors can present themselves in several fields, including political, economic, cultural and environmental.

Political migration.

Political migration may be a factor when there is a political crisis in a country. People may choose to move because of fear of political persecution, often in

times or civil war (Eurostat, 2000). Some people choose to migrate by seeking political asylum in a foreign country. Factors that lead to such decisions include the rise of totalitarian governments, dictatorships and extreme socialism (Diario La Nación, 2016). Forced political migrants leave because they have no choice. This could be due to people facing unjust imprisonment or even death. Also, this may occur when local factions systematically push local groups out of a geographic area, often referred to as ethnically cleansing. United to End Genocide (2016) describes how this was seen in the first half of the twentieth century. The Ottoman Turks killed and forcefully removed ethnic Armenians from their territory. Likewise German Nazis persecuted the Jewish populations of Europe. In recent years, ethnic cleansing was seen in Rwanda, against the Tutsi minorities and in Darfur, where 2 million people were displaced. These displacements can be permanent as the case with the Jews, or temporary as the case of many Tutsis, who returned after political tensions eased (United to End Genocide, 2016).

Economic migration.

Lack of employment opportunities, poverty and malnutrition are factors that persist in many underdeveloped countries, leading many to make the decision to leave their home in search of a more abundant life. In cases where these factors are extreme, people may be forced to leave. For example, the Great Irish Famine (1845-1849) led to approximately one million people dying, and as many as two million people migrating, mainly to Northern America and England (Mokyr, 2016, para. 6). People migrate in order to find work or follow a particular career path to have a better quality of life for themselves and their family (Eurostat, 2000). Also, people may decide to migrate due to pull factors of immigrant rich nations, such as Australia and Canada, where skilled immigration policies have been crucial for the economic sustainability of both nations for over a century.

Cultural migration.

Cultural migration pull factors are very important. When people migrate to a foreign country the degree of difficulty or ease of settlement will be greatly influenced by how familiar the culture of the migrants and host country are. For example, the current refugee crisis of Europe saw millions of predominantly Muslim, Middle Eastern and North African people moving to secular Christian nations across Western Europe. This has caused many tensions for both the migrants and locals, leading to a rise in nationalist movements across Europe (Shuster, 2016). Also, people migrate to avoid common cultural practices that they do not agree with. Jouglaf (2010) gives the example of the practice of female genital mutilation, common across many African cultures; today, more than 200 million women worldwide are estimated to have undergone this

procedure (World Health Organization, 2017). Many Africans are choosing to move to countries where they are free from such forced cultural practices.

Environmental migration.

Environmental migration can involve two types: The first one refers to people that are forced to migrate because of adverse environmental conditions; for example, living in an area where a natural disaster like a tsunami, tornado, earthquake, flood or drought has occurred, making the area unsuitable for continued habitation. The second refers to people who feel attracted to countries with favourable weather conditions or natural environments such as beaches and rich natural ecosystems (Jouglaf, 2010).

From the immigrant's point of view, the place they are looking to migrate to must appear attractive, especially in the case of unforced migrants. However, this decision is based on subjective suppositions; for example, what one's future will look like if they stay in their home country versus what it will look like if they move to another country. It is important to keep in mind that a person's perception may or may not reflect the reality and is subject to change (National Geographic, n.d).

When people move and settle from one location to another, especially when they are moving to a place which is culturally different from their own, they are almost certain to experience degrees of culture shock. Culture shock is a situation where people become overwhelmed by cultural unfamiliarity of the host country, leading to episodes of loneliness, frustration, and even depression (Samovar, Porter, McDaniel, & Roy, 2013). Expats that migrate to countries that have similar cultures adapt faster than immigrants that move to countries with very different cultural traditions (Pedersen, 1995). The core cultural differences can be seen in factors like religion, language and history.

Migration can also cause negative effects to the host country. When the number of immigrants to a country is high, it can affect social, economic and cultural factors inside that country (Epstein & Gang, 2010). Culturally and socially, host nations may feel that there is a threat to their strong local cultural beliefs and social cohesion due to an influx of a large number of migrants with vastly different cultural backgrounds, such as the case with the refugee crisis in Europe. In the economic sense, native citizens may feel that their jobs are being threatened with the arrival of foreigners, and that this may have a monetary impact on public social services, like welfare and healthcare (Wrench, 2007).

Galapagos Islands

Guime (n.d) details that the Galapagos Islands are located in the Pacific Ocean, about 0 ° 00 'Latitude / 090° 00' West Longitude, 970 km west of the Ecuadorian coast. Furthermore, Galapagos is made up of 13 main islands, six smaller islands, and 107 islets and rocks, all of which add up to an approximate area of 788,200 hectares, of which 97% is designated as a protected national park; the remaining 3% is for the use and enjoyment by local communities (Guime, n.d). This volcanic archipelago is home to two important natural heritage sites: the Galapagos National Park, established in 1959 and the Galapagos Marine Reserve, established in 1998 (Guime, n.d).

Galapagos Tourism.

Galapagos has become one of the most attractive places for nature and adventure lovers that look for unique destinations to visit (Animal Corner, 2017). The isolation of the islands from other parts of the world, the diversity of animal species with peculiar characteristics, its fauna and the lukewarm climate makes Galapagos a unique and favoured destination. The Galapagos Islands is a natural breeding ground for some of the world's rarest species (Xalitre, 2016). The islands have flat seashores and a mountainous interior with several volcanoes still active. The volcanic islands are an ecological treasure with creatures not found in any other place in the world including giant turtles, which live above 100 years, finches, which inspired Darwin, unique marine iguanas, Galapagos penguins, sea lions, blue-legged boobies and 85 other bird species (National Geographic, n.d). The vegetation and animals vary from one island to another, and certain species only exist on a particular island. The area between Darwin and Wolf Islands has been declared a marine sanctuary in order to protect the hammerhead sharks that are at risk of extinction. The Sanctuary provides protection for 33% of the Galapagos Marine Reserve (Presidencia de la República Del Ecuador, 2016). This marine area also contains the last coral reef of Galápagos, considered one of the best places in the world for scuba diving.

Between January and June of 2015, 113,613 people visited the Islands (Galapagos Conservation Trust, 2015). According to Granda & Salazar (2013), in 2010 the number of tourists per day averaged 2,078 people. This was nearly double the number in 2001, where 1,189 tourists entered per day. The diversity of the Islands has allowed it to climb to a privileged place, enabling it to capture more and more national and international tourists every year. According to Ministerio de Turismo Del Ecuador (2015), between 2014 and 2015 the annual visits increased by 10%; 70% were international persons and 30% were nationals. Most of the people that visit Galapagos come from Germany, Australia, the United States (US), Canada, the United Kingdom

and Argentina. In 2014, American and Canadian tourists amounted to 31% of all foreign tourists, and 23% came from Europe (Ministerio de Turismo Del Ecuador, 2015). Visitors arrive to Galapagos either by sea or air. There are two airports in the Galapagos Islands; the main one is in Baltra, with a smaller one in San Cristobal. Most large sea vessels must embark at Isabela Island. In 2014, 65% of visitors stayed in hotels and 35% stayed on ships or cruise liners. Galapagos has around 110 hotel establishments, 69 cruisers and five diving boats where tourists can spend their time (Ministerio de Turismo Del Ecuador, 2015). Tourism development in Galapagos is the main industry for the local populations; this has been responsible for most economic activity, which in turn converts into employment opportunities for locals. Santa Cruz Island is responsible for the highest concentration of tourism employment, distributed in hotels, cruises, restaurants, short route boats, travel agencies and land transportation (Ministerio de Turismo Del Ecuador, 2015).

Populations in Galapagos.

Tourism and migration to the Galapagos Islands have created a population expansion that has threatened the island's fragile ecosystem (Galapagos Conservation Trust, 2015). The population of Galapagos doubled between 1980 and 1990, resulting in depleted resources, including drinking water and increased contamination of the surrounding land and sea. The islands also saw a rapid growth in tourism, which officials feared may result in the unruly spread of resorts despite territory being protected as national reserves (Epler, 2007). In 1998, the World Heritage Convention Committee threatened to place Galapagos on the "List of World Heritage in Danger" if they did not ratify the "Special Galapagos Law", a law which was aimed at protecting the region from any future degradation by the local populaces and the tourism industry (World Heritage Convention, 1998). This law was ratified by Ecuador in 1998, ensuring Galapagos stayed off the stigmatizing endanger list.

According to Ecuador's National Census and Statistics Institute (INEC) (2015) Galapagos has a population of 25,244, up 9.5% from five years ago. Galapagos has the smallest population of all of the provinces of Ecuador and represents less than one percent of the national population. Of the 25,244 people who live in the archipelago, 2,078 identified as a floating population, moving back and forth from the mainland. Of this, 1,394 were from abroad and 684 were from the mainland (Granda & Salazar, 2013). There are a total of 8,360 residences registered in Galapagos (INEC, 2015).

In 2001, total recent migration to Galapagos consisted of 2,601 individuals (who did not live in Galapagos five years earlier). This figure included 802 people from the Ecuadorian province of Guayas, 508 from Tungurahua, 282

from Pichincha, 238 from Manabí, 183 from Loja, 520 from other provinces, and 68 people from abroad (Granda & Salazar, 2013). In 2010, total recent arrivals to Galapagos increased to 3,361; 3,201 were Ecuadorian nationals and 160 were from abroad. In 2015, there was a further 2,198 people that moved to Galapagos, an increase of 9.5% of the population, since five years earlier (INEC, 2015). Clearly there has been a steady growth in population over the past fifteen years. The foreign born component of this population is miniscule in comparison; for example, of the 3,361 new arrivals in registered in 2010, only 160 were foreign-born. However, this was more than double the portion of the 2001 new arrivals, where 61 were foreign born (Granda & Salazar, 2013).

METHODOLOGY

The research aimed to analyse the perceptions of expats regarding their migration experience in Galapagos. Galapagos was chosen as a case study as it is a well-known destination. However, it is hoped that future research will add to this topic by investigating expats from other locations around the country, allowing for comparisons.

Interviews were chosen for the study, as their qualitative nature addresses the subjective nature of the topic. The interviews captured the experiences of expats in Galapagos, including why they decided to move to Galapagos. Also, the interviews offered an opportunity for researchers to ask follow up questions as well as allowing respondents to clarify their responses (Qualitative Research Consultants Association, n.d.). There were eight interview questions designed in a chronological manner. The questions began with the background of the expat, shifting to the pull factors that made them move to Galapagos, then they were asked about their observations and experiences since moving there, including challenges, and the interview ended by asking what they think can be improved in the future (see appendix A for full questions). The interviews were completed by phone.

The five participants were chosen with the requirements that they had lived in Galapagos permanently for an extended period of time. Also, it was attempted to gather participants from diverse nationalities. The five participants' age, occupation and years living in Galapagos were established at the beginning of the interview.

Table 1*Interviewee details*

nationality	age	occupation	Years lived in Galapagos
Peru (a)	55	Architect	4
Peru (b)	50	Nature guide	10
USA	52	Marine biologist	20
Netherlands	56	Nature guide	20
Switzerland	68	Retired	30

The results were presented in the summary table 2. For each question, all the relevant answers given by expats were listed. To indicate the answers of each expat, an X was placed corresponding to their name and the answer given. There may be more than one X for each expat in each question, as many interviewees gave more than one answer for each question.

There were some limitations that appeared during the development of the research, including the distance between the participants and the investigators. Nevertheless, this was solved by making the interviews by phone at a programmed hour according to participants' schedules. Another limitation was the diversity of nationalities found among the participants. This was overcome in the most part, except for two of the interviewees, who both originated from Peru. Nevertheless, this allowed for a comparison of people from the same country revealing if they had similar views. Finally, a smaller population sample was beneficial as the questions asked were detailed and lengthy. Future studies may attempt to focus on a greater sample employing a quantitative methodology.

RESULTS

The interviews were conducted in order to better understand the experiences of expats in Galapagos. All results were classified in a table, in which each section summarises the answers given by the interviewees. The interviewees could have more than one answer for each question, depending on whether they mentioned more than one factor. As there were two Peruvians interviewed, they will be referred to as Peru (a) and Peru (b) respectively, as per their listing in the table.

Table 2
Summary of interview responses

Question Topic	Answers	Peru (a)	Peru (b)	USA	Netherlands	Switzerland
Years in Galapagos	4 years	X				
	20 years		X	X	X	
	30 years					X
Why?	Lifestyle	X	X	X		
	Nature			X	X	
	Weather		X		X	
	People			X		
	Referral					X
Before Galapagos	Mainland Ecuador	X	X		X	X
	Latin America			X		
Galapagos favourable elements	Peaceful			X	X	X
	Security	X	X	X		
	Living conditions		X	X		
	Weather				X	X
	No Traffic		X			

Description of results

When did you first move to Galapagos? The expat from Peru (a) was the interviewee with the fewest years living in Galapagos with four years. The expats from the USA, Peru (b) and Netherlands moved to Galapagos 20 years ago. The Swiss expat had lived there the longest, 30 years.

Why did you choose Galapagos as a place to live? The Peru (a) expat chose lifestyle, while Peru (b) chose lifestyle and weather. The USA expat chose lifestyle, nature and the people; The Netherlands expat chose nature and weather; and the Swiss expat said they were referred there.

Was your first destination Galapagos? None of the interviewees moved directly to Galapagos. The USA expat visited Chile and Peru before moving permanently to Galapagos. On the other hand, all the remaining people lived somewhere on the mainland of Ecuador before moving to Galapagos.

What characteristics make Galapagos a favourable place for expats to move to? Both Peruvian expats said security. Additionally the expat from Peru (b) mentioned living conditions and no traffic; the USA expat selected peacefulness, security and the living conditions. Both European, the Dutch and Swiss, expats mentioned peacefulness and the weather.

What does Galapagos offer you that your native country does not? The expat from Peru (a) chose diversity of people; while the other expat from Peru (b) said nature, peace and calm, warm weather and diversity of people; The USA expat stated nature; The European expats both stated peace and calm and warm weather, while the Dutchman added nature.

How has Galapagos changed since you first came? All the interviewees mentioned that the infrastructure has increased and improved over time. In addition, all expats except the one from Peru (a) said that the population has increased. The USA expat also added a change in the economy.

What were the most difficult cultural challenges you faced to adjust to life here? Both Peruvians chose the food; The USA expat selected communication, lateness and informality; the Dutch expat said communication; and the Swiss expat said the relaxed attitudes of locals.

What changes do you think are required? Both Peruvians said that attention to tourists can be improved; the USA expat mentioned legislation and healthcare; the Dutch expat stated attention to tourists and more entertainment; the Swiss expat said law and order.

DISCUSSION

Migration

Participants revealed that most of them have been living in Galapagos for a very long period. This is likely due to the fact that laws were very different twenty and thirty years ago. Regulations weren't that strict for foreigners or mainland Ecuadorians to move to the islands. Galapagos' population started growing rapidly after about 1970, for two main reasons. The tourism industry started growing in the mid-1970s, and the international price of oil peaked. As Ecuador's primary source of revenue is oil exports, this led to massive increased public spending (Galapagos Conservancy, n.d.). The increase in population in Galapagos started to be seen as a problem, leading to the "Galapagos Special Law" of 1998 being created, regulating migration and also ensuring the Islands' preservation (World Heritage Convention Committee, 1998). Since then, moving to the islands has become restricted and difficult, despite continued high demand.

Why Galapagos?

The main reasons people choose Galapagos as a place to live included lifestyle, weather, and nature. Locals from Galapagos are hard workers but relaxed at the same time; they dress very comfortably and simply, enjoying the beaches, bars and sites. According to the participants, islanders tend to

conserve nature in every sense; people recycle, use ecological paper, save energy, do not throw garbage on the streets or the sea and also avoid the use of cars, instead using bicycles to travel. Nature in Galapagos is unique to the world. Its endemic flora and fauna is what draws most visitors to the islands. Exploring the islands and witnessing this wildlife makes for a spectacular encounter with nature (Seven Natural Wonders, n.d.). Also, considering participants' occupations, including one marine biologist and two nature guides, it is no surprise that nature and lifestyle featured amongst the top reasons for these expats to move there. Also, the Swiss have long been noted as frequent travellers to Galapagos.

Before Galapagos

Most expats living in Ecuador first came for other reasons. These include vacations, study, and work. It is often after they have become familiar with the incredible diversity of the country that they fall in love with it and decide to make it their permanent residence. As Ecuador has until very recently been a relatively obscure country, foreigners would be hard pressed to know what to expect without actually having visited the country. All interviewees first travelled to Ecuador's mainland or surrounding countries, before making the final move to Galapagos.

Changes from home

Most of the participants lived in a stressful environment back in their native country and that was one of the main reasons they decided to move. Most of them came from large cities so the change was notable. Both European interviewees chose peacefulness and the weather as the main difference between Galapagos and their home countries. This is of little surprise considering they experience long harsh winters, and have to deal with the stressful life of rigid time management, that are valued in Western Europe. In Galapagos, time is flexible, allowing people to blend their leisure with work. Security was a feature of both the Peruvians and the US interviewee. Peru and many parts of the US face a lot of poverty and social disparity from neighbourhood to neighbourhood. Considering the small population of Galapagos, where most locals know each other very well, serious crime is a seldom occurrence, leaving most crime in the petty theft category. Hence, this would have been a relieving experience for the expats accustomed to locking their doors and constantly hearing of incidents of violent crime. Galapagos is a destination where nature and respect for environmental rules come first. It is a place where tranquillity and security have an important role to play, especially considering that it is a protected place, and relies almost exclusively on tourism. The people on the islands are raised with those values, resulting in a respectful, peaceful, safe and quiet community (ECUALE, n.d). Likewise,

warm weather is a popular desire for most people seeking to leave their home countries. Galapagos has a distinct climate, being situated on the Equator, meaning that it is warm all year round (Ader, 2010). The weather fluctuates between averages of 21 to 30 degrees Celsius (Galapagos Travel Center, n.d).

Changes in Galapagos

Participants have noticed a great improvement in the infrastructure of the place. The government has built buildings, roads, schools and ports. Businesses have expanded their facilities to cater for larger numbers of tourists. Population and tourism growth has caused quite a strong impact on the economy and migration of Galapagos. Respondents stress that transit and tourism have grown exponentially in recent years. All these factors are related; the constant migration of people to Galapagos pressed the Islands to grow in infrastructure, trade and residential areas. The government has invested large amounts of money to promote tourism in Ecuador in recent years. The campaign "All you need is Ecuador" has had favourable results for the country, and the Islands. During 2014, when the campaign began, about 621,000 tourists visited Ecuador (Ministerio de Turismo Del Ecuador, 2014). The quality of the campaign has proven successful in drawing more foreigners to the country and the Islands, also achieving great success with large multinational tourist chains. These factors have also had a negative effect on the ecosystem and sustainability of the fragile Islands, leading to stricter controls on construction and migration.

Growing pains

Participants had some problems adapting to local culture. However, as Galapagos is filled with international tourists all year round, expats had more avenues to adjust to or escape such unfamiliarity. From the food to the way time is perceived, Ecuadorian culture is quite different from the cultures of North America, the Netherlands and Switzerland. Peruvian culture is much more related, yet the food and formality does differ in Peru. Both Peruvians found the food a problem to adjustment. Galapagos is not a typical Ecuadorian place. Here, people are isolated from the mainland, and are exposed to foreigners from all over the world; more so than in any other place in Ecuador. These factors make Galapagos a place that is more akin to a multicultural environment, than a homogenous Ecuadorian population.

The future

Participants named certain points that are important for Galapagos to improve on in the future. Ecuador has focused primarily on being a nature based tourist destination, leaving aside growth in other branches of potential tourism such as nightlife, restaurants and theatres. Hence, these are some

areas that may be looked upon for improvement. One respondent also noted the lack of medical facilities on the Islands. The quiet and natural life lived on the Islands has led to the general good health of locals, but in the case of more serious and complicated diseases and accidents, the local resources are not sufficient and may need to be improved. The biggest concern for expats was the service and treatment of foreigners by locals. This included poor customer service and inappropriate behaviour. The main issue here may have to do with cultural miscommunications. Having to deal with thousands of tourist from hundreds of cultural backgrounds is challenging, especially if people are not properly trained to do so. It is recommended that cultural awareness campaigns continue to highlight cultural sensitivities and awareness, so that locals are able to better adapt to foreigners expectations, and especially avoid unintended offense. This is on the burden of locals, as the main economic activity is and will continue to be high end tourism. A focus could be placed on the most popular origins of visitors: Germany, Australia, the US, Canada, the United Kingdom and Argentina.

Comparison to Cuenca

According to Burbano and Fierro (2015), there have been an increasing number of foreigners who have chosen Ecuador as their new home; in 2012 there were 37,522 people who entered the country, mostly retirees who were looking for a place to retire. According to Hayes (2014), the main reason why people decided to move to Ecuador was the low cost of living with the opportunity to maintain the same quality of life they had back home. But that wasn't the only reason; a calm and quiet environment, nice weather and the opportunity to have the availability of cultural heritage were regarded as the top reasons for choosing Ecuador as their new home over other low cost countries (Hayes, 2014). Cuenca demonstrates many similarities to the case in Galapagos; expats in both places stated lifestyle, social opportunities and environment as reasons to move. Galapagos interviewees discussed how Galapagos gave them a feeling of security and a calm environment to relax in, the same as the Cuenca expats. On the other hand, Galapagos expats believed that the customer service from locals was often poor, while in Cuenca this was one of the attractions for expats. People from the highlands of Ecuador tend to be more conservative, polite and passive, especially with foreigners. On the contrary, people from the coast tend to be more lively, loud and forward, increasing the chances of cross cultural miscommunication.

CONCLUSION

Ecuador is a nation that is in transition. Undeniably, this includes a sizeable number of foreigners making Ecuador their new permanent home. Amongst the most popular destinations are Cuenca and Quito; however, not much has been mentioned about the expat population in the global tourists hotspot of the Galapagos Islands. This paper set out to analyse the experiences of expats in Galapagos, as well as to inquire about their perceptions of changes they have witnessed and changes they hope to see. The results intended to provide an example for similar studies to be conducted in other locations in Ecuador. Overall, it was hoped that the study could provide valuable information for people thinking to permanently relocate, as well as enhance knowledge about the expat experience in Ecuador.

From the results, expats stated that the amongst the reasons for moving to Galapagos were the weather, nature, lifestyle, peace and security. Amongst the greatest cultural challenges listed were the food and communication with locals. The main changes in Galapagos over the years were increased infrastructure and more visitors. Expats listed some concerns they have observed, of which the most significant was the way some locals communicate with foreigners. This was surprising as the Islands are intricately linked to tourism and customer service.

Overall, since the Galapagos Special Law of 1998, new expats wishing to move to the Islands will find it difficult. This is a treasured place that many people would surely consider as a new place to call their home. Galapagos could receive much more migrants if government regulations weren't as strict as they are now. This may be a factor that makes current expats feel privileged and proud to be able to call themselves a resident of Galapagos. However, there are plenty of other destinations in Ecuador which can provide similar features described by the expats in Galapagos.

REFERENCES

- Ader, C. (2010, July 6). Climate and Meteorology of the Galápagos Islands. Retrieved from <http://www.geolumd.edu/~jmerck/galsite/research/projects/ader/>
- Animal Corner. (2017). Galapagos Islands animals. Retrieved from [https://animalcorner.co.uk/galapagos/Bitesize: Why do people migrate?](https://animalcorner.co.uk/galapagos/Bitesize:Whydopeoplemigrate?) (n.d.). Retrieved from http://www.bbc.co.uk/schools/gcsebitesize/geography/migration/migration_trends_rev2.shtml
- Burbano, C. & Fierro, I. (2015). Cuenca a heaven of happiness for foreign retirees. *Revista Retos Turísticos* Universidad de Matanzas. Vol 14, No 1.
- Diario La Nación. (2016, July 23). Preocupa a la ONU la migración de venezolanos. Retrieved from <http://www.lanacion.com.ar/1921085-preocupa-a-la-onu-la-migracion-de-venezolanos>
- ECUALE. (n.d.). Galapagos Raizen. Retrieved October 11, 2016. From <http://www.ecuale.com/galapagos/flora2.php>
- Epler, B. (2007, September). Tourism, the Economy, Population Growth, and Conservation In Galapagos.
- Charles Darwin Foundation. Retrieved from http://cpps.dyndns.info/cpps-docs-web/planaccion/docs2011/oct/turismo_biodiv/doc.15.epler_tourism_report-en_5-08.pdf
- Epstein, G.S, & Gang, I.N. (eds). (2010). Migration and Culture [E-Reader version]. In *Frontiers of Economics and Globalization*. Vol. 8. Bingley, UK: Emerald Group Limited. Retrieved from <http://0-site.ebrary.com>
- Eurostat. (2000). Push and pull factors of international migration: A comparative report. Luxembourg: Office for Official Publications of the European Communities. Retrieved from <https://www.nidi.nl/shared/content/output/2000/eurostat-2000-theme1-pushpull.pdf>
- Galapagos Conservancy. (2015, May 6). Galapagos tourism increased 6% during 2014. Retrieved from <http://www.galapagos.org/newsroom/2014-tourism-report/>
- Galapagos Conservancy. (2017). Galapagos Conservancy. Retrieved from http://www.galapagos.org/about_galapagos/about-galapagos/people-today/
- Galapagos Conservation Trust. (2015, December 5). 5% growth in the Galapagos tourism sector. Retrieved from <http://galapagosconservation.org.uk/5-growth-in-the-galapagos-tourism-sector/>
- Galapagos Travel Center. (n.d) Galapagos Islands weather. Retrieved from <https://www.galapagosislands.com/info/weather.html>
- Granda, L.M and Salazar, G.C. (2013). Population and migration in Galapagos. pp. 44-51. In *Galapagos*

Report 2011-2012. GNPS, GCREG, CDF and GC. Puerto Ayora, Galapagos, Ecuador

Guime, M. P. (n.d.). La reserva marina de Galápagos. Retrieved from Dirección Parque Nacional Galápagos website: <http://www.reservasmarinas.net/eventos/pdf/galapagos.pdf>

Hayes, M. (2014). Moving South: The Economic Motives and Structural Context of North America's

Emigrants in Cuenca, Ecuador. *Mobilities*, 10(2), 267-284 doi:10.1080/17450101.2013.858940

International Living. (2016). Live Better for Less: Ecuador. Retrieved from International Living: <https://internationalliving.com/countries/ecuador/moving-to-ecuador/>

International Organization for Migration. (2016). Who is a migrant? Retrieved from <http://www.iom.int/who-is-a-migrant>

Jouglaf, B. (2010). Migration Push and Pull Factors: Global Migration Patterns Version 2. Lewis Historical Society. Retrieved from http://www.lewishistoricalsociety.com/wiki/tiki-read_article.php?articleId=37

Ministerio de Turismo del Ecuador. (2014). All You Need is Ecuador. Retrieved from <http://www.turismo.gob.ec/campana-all-you-need-is-ecuador-presenta-cifras-record/>

Ministerio de Turismo del Ecuador. (2015, October 07). Observatorio de Turismo de Galápagos, Boletín Galápagos 2015. Retrieved October 20, 2016, from http://biblioteca.wwf.org.ec/bitstream/123456789/358/1/Boletin_GPS_2015.pdf

Mokyr, J. (2016). Great Famine | Irish history | Britannica.com. In *Encyclopedia Britannica* Retrieved from <https://www.britannica.com>

National Geographic. (2010, November 15). Galápagos Islands. (n.d) Retrieved from <http://www.nationalgeographic.com/travel/world-heritage/galapagos-islands/>

National Geographic Society. (n.d). Migration around the world. Retrieved from <https://www.nationalgeographic.org/activity/migration-around-world/>

Pedersen, P. (1995). *The Five Stages of Culture Shock*. London: Greenwood Publishing Group.

Presidencia de la República del Ecuador. (2016, March 21). Ecuador declara parte de las islas galápagos como santuario marino. Retrieved from <http://www.presidencia.gob.ec/ecuador-declara-parte-de-lasislas-galapagos-como-santuario-marino/>

Qualitative Research Consultants Association. (n.d.). What is Qualitative Research? Retrieved from <http://www.qrca.org/?page=whatisqualresearch>

Samovar, L., Porter, R., McDaniel, E., & Roy, C. (2013). *Communication between cultures* (eighth edition). Boston: Wadsworth.

Seven Natural Wonders. (n.d.). Galapagos Islands. Retrieved from <http://sevendnaturalwonders.org/galapagosislands/>

Shuster, S. (2016, September 22). European Politics Are Swinging to the Right. Time. Retrieved from <http://time.com/4504010/europe-politics-swing-right/>

Turton, D. (2003, October). Conceptualising Forced Migration. Refugees Study Centre. Retrieved from <https://www.rsc.ox.ac.uk/files/publications/working-paper-series/wp12-conceptualising-forcedmigration-2003.pdf>

United Nations Educational, Scientific and Cultural Organisation. (n.d.). Galápagos Islands. Retrieved from <http://whc.unesco.org/en/list/1>

United to End Genocide. (2016). Past genocides and mass atrocities. Retrieved from <http://endgenocide.org/learn/past-genocides/>

Walker, K. (2013, May 10). The UNESCO World Heritage Sites of Ecuador. South America Travel Retrieved from <http://news.southamerica.travel/unesco-world-heritage-sites-ecuador/>

The World Bank. (2016). International tourism: Number of arrivals: Ecuador. Retrieved from <http://data.worldbank.org/indicator/ST.INT.ARVL?locations=EC>

World Health Organization. (2017). Female genital mutilation. [Media centre]. Retrieved from <http://www.who.int>

World Heritage Convention Committee. (1998). Decision: CONF 203 VII.23. Convention on: SOC: Galapagos Islands (Ecuador). Retrieved from <http://whc.unesco.org/en/decisions/2483>

Wrench, J. (2007). Diversity Management and Discrimination: Immigrants and Ethnic Minorities in the US. New York: Routledge.

Xalitre. (2016). Qué hay de especial en las islas galápagos [Web I og p ost]. Retrieved from <http://Nos referimos a las Islas Galápagos como el hogar de la ecología moderna>

APPENDIX
Appendix A
Interview questions

The data gathered in this research is going to be used as the main source of information for an academic article.

Your name, nationality and opinion on certain areas are required, no further personal information is going to be needed.

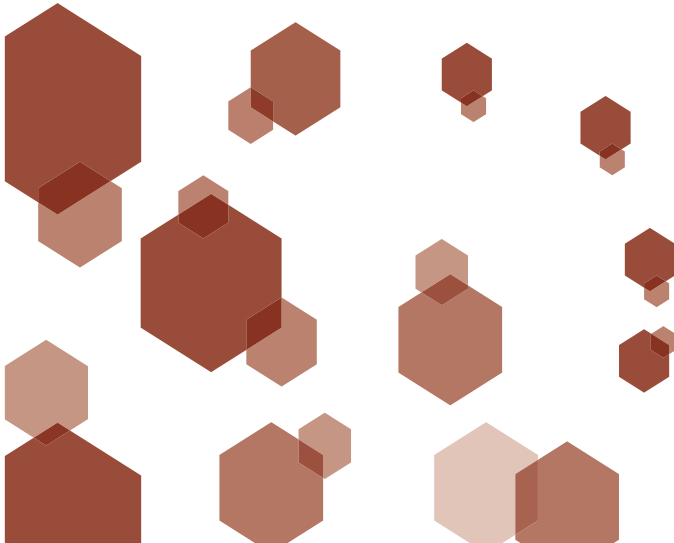
- Name:
 - Gender:
 - Age:
 - Nationality:
1. When did you first move to Galapagos?
 2. Why did you choose Galapagos as a place to live?
 3. How many years have you been living outside of your native country?
Was your first destination Galapagos?
 4. What characteristics make Galapagos a favourable place for expats to move to?
 5. What does Galapagos offer you that your native country does not?
 6. How has Galapagos changed since you first came?
 7. What were the most difficult cultural challenges you faced to adjust to life here?
 8. What changes do you think are required?



CHAPTER

3

Media consumption and cultural identity: focusing on the animated cartoon industry



The first verified commercially profitable film, *El Apóstole*, was released in 1917 to an audience in South America (New York Film Academy, 2015). Since then, the audio-visual industry has evolved to become an integral part of many people's lives. However, the high expertise and cost needed to develop animated cartoons has led many countries to import such productions (Martel, 2011). The main global producers of animated cartoons are the United States (US) and Japan. They are credited with the production of two forms of animation: cartoons and anime (Napier, 2001). This scenario has led to many of the world's cultures being influenced by both Japanese and US values.

Animation can be defined as the process of capturing successive drawings, movements of puppets or models to create an illusion of real movement (The Oxford Living Dictionary, n.d). In addition, cartoons are seen as pictures used to exaggerate or portray themes in a humorous manner. Michelsen (2009) explains that when the two terms are used together, animated cartoons, they refer to a "motion picture consisting of a sequence of drawings, each so slightly different that when filmed and run through a projector the figures seem to move" (p. 3). When the term is used in this paper it will refer to the traditional forms of animation, as well as the latest forms of computerised animations.

Animated cartoons are known to be the most popular television products consumed by children. As such, they are often deliberately written and produced to have an educational purpose. However, education of young children also requires some cultural sensitivity, so as to reflect the values and behaviours of the given society. The dominance of global media productions, including animated cartoons, by nations such as the US may be challenging national cultural identities.

In Ecuador, the problem is not minor; the mass consumption of foreign media is challenging traditional values, beliefs and behaviours. Local media all too often play foreign made products, affecting the cultural identity of Ecuadorian citizens (Interviewee 1, personal communication, September 23, 2016). In Ecuador, 86.4% of the population have a television in their homes where the most watched productions are soap operas and animated cartoons (INEC, 2011). These types of programs give people the opportunity to temporarily escape from their daily problems. However, the content transmitted is also impacting viewer's behaviour, especially children, who are more impressionable in their early years. Sadly, Ecuadorian television content is considered shallow and doesn't have a strong positive national-cultural message; hence, children are being influenced by foreign productions based on different cultures and often with harmful content. It is believed that there are few locally produced animated cartoons in Ecuador due to the lack of technical

knowledge and financial investment required to produce such media. However, there is no evidence for this as is there is a deep lack of general information regarding the animated cartoon industry.

As a result, there have been efforts by the government to promote national culture in television. Across all communication media, the state has imposed regulations requiring exclusive media spaces for cultural content. The main legislation concerning this can be found in various sections of the Organic Communication Law (OCL) of 2013, which sets priorities for incorporating cultural content across all media programming in the country. However, on many occasions while the content mimics Ecuadorian culture the companies in charge of production are foreign, bypassing local talent (INEC, 2011). This leads to the potential of incorrectly portraying cultural values.

This aim of this study is to explore the Ecuadorian animation industry, particularly the producers of cultural animated cartoons. The research focuses on identifying the amount and type of cultural animation content that has been produced locally. In addition, the availability and capacity of local talent will be assessed in order to evaluate whether local media should prioritize local human resources in order to more accurately transmit local cultural messages. By conducting this investigation the current situation of local animated cartoon producers can be identified. As a consequence, industry and government agencies can have a better sense of the availability and capabilities of local talent. Furthermore, they will be better placed to assist the growth and improvement of local cultural animated cartoon productions being transmitted to children across the nation.

Interviews and surveys are used in this qualitative and quantitative investigation. The interviews serve to expand understanding of the concepts and characteristics of the audio-visual industry with specific emphasis on animated cartoons. The interviews are conducted with two experts from the industry. The survey targets people involved in the production of animated cultural cartoons; the questions seek to collect quantitative data regarding the quantity and types of cultural animated cartoons produced locally.

A limitation of this study is the lack of information available about Ecuadorian animated cartoon producers. In addition, there is little information about productions, as there is no complete database identifying national producers or animated cartoons. The two experts interviewed were able to assist the researchers by providing contact information of persons involved in the industry.

The investigation takes on a deliberate structure. It begins with a review of related literature. Here, a number of topics are covered including the connection between culture, children and television and an overview of Ecuador's attempts to increase local cultural content in media programming. Then, the methodology describes the methods used to conduct the interviews and survey. The results section tabulates and charts the key results. The conclusion provides a summary of the key findings as well as some recommendations for the Ecuadorian animated cartoon industry. Amongst the key results, it was found that 75% of audio-visual producers in the country have produced some forms of animated cartoons; in addition, the country has the human resources to make quality content, yet it does not have the financial resources to keep the sector growing.

LITERATURE REVIEW

Culture

Culture is a complex term to define, as it has multiple, and often, overlapping meanings. According to Samovar, Porter, McDaniel, and Roy (2013), a simple definition of culture states that "culture consists of how we relate to other people, how we think, how we behave and how we view the world" (p. 37). Samovar et al. list five core elements of culture: religion, history, values, social organization and language. Furthermore, they state that people are not born with culture; rather, they learn and acquire it through observation and interaction with other people. Spradley and McCurdy (1975) state that culture is the tool used by people to interpret their experiences and behaviours. It is what people must know to properly communicate and interact with other individuals (Triandis, 1994). Also, culture has the capacity to adapt, as culture tends to change (Herrero, 2012).

The United Nations Educational, Scientific and Cultural Organization (UNESCO) (2016) states that culture encompasses a set of features of distinctive spiritual, material, intellectual and emotional aspects from a society or social group. Also, culture includes traditions, beliefs and value systems. Culture is what makes an individual critical, rational and ethical. Through culture, an individual can discern values and proceed to make choices. Culture is a way of expression, and helps people become aware of themselves and to recognize and question their achievements (UNESCO, 2016).

As Samovar et al. (2013) discuss, a core function of culture is to make life within a society smoother and less problematic as it teaches people how to interact with their surroundings. Culture serves as a structure and guidance for young generations to spare them the errors and the dangerous processes of learning things on their own. It's a way of making the world somewhat

predictable, making it easy for each individual to feel grounded. This way, people know how to interact in their society in order to fit in and also to anticipate the results of their behaviour (Samovar, et al., 2013).

When it comes to animated cartoons, children are most likely to be susceptible to acculturation. Schumann (1986) explains acculturation as the process of adapting behaviours and values from foreign cultures to one's own. This is supported by cultivation theory: cultivation theory states that "those who spend more time watching television are more likely to perceive the real world in ways that reflect the most common and recurrent messages of the world of fictional television" (Morgan & Shanahan 2010. p. 337). This theory, developed by George Gerbner in the 1960s, has become one of the leading cited theories in mass communication research over the past 50 years (Morgan & Shanahan 2010). However, a study by Cornelio (2015), on the influence of US animated cartoons on Mexican children, concluded that children were able to identify and distinguish foreign cultural content in cartoons. The study sampled children aged eight to eleven in a small province in Mexico. It investigated children's perceptions of cultural messages in US cartoons; Cornelio identified that the older the children were the more able they were to make sophisticated comparisons between the foreign US cultural messages and their own.

Ecuador has always had a deficit of cultural programming in television. It has been a problem since the beginning of Ecuadorian television. However, throughout the years there have been efforts of various governments to encourage television stations to increase the cultural content in their programming; they have targeted younger audiences. For example, programs for children such as Dr. Expertus and Arca Andina were well known series run on Ecuadorian television. Another popular cultural program was La Television which was targeted to different ages, hosted by Freddy Ehlers (Universo, 2006). However, as popularity of these types of shows dwindles, they tend to get cancelled (Universo, 2006).

Media controls in Ecuador

The free press is important because it protects freedom of expression. It provides an environment where ideas follow a code of ethics and are diffused freely, where all content shown is truthful (Andes, 2015). According to Garcia & Gonza (2007), all people have a duty to respect the right of freedom of opinion and expression. Communication rights, freedom of expression and access to public information without pressure or coercion are important for any democracy. As such, governments need to be cautious in any attempt to regulate the content of private media organisations. There is a fine line between freedom of speech and promoting cultural content. To avoid this,

media producers should take a leading role in any discussions and decisions about promoting and broadcasting local cultural content via programs such as cartoons.

Since coming to power in 2008, the incumbent government of Ecuador has made sweeping reforms to the regulation of all media sectors, including newspaper, television and radio. These controversial reforms were an attempt to shift control of the airways away from elites unfriendly to the regime, and towards the government and local communities. The government claimed that the media had been a political instrument of the country's elites. Many organizations have criticized these reforms as going too far: the Committee to Protect Journalists (CPJ) (2015) listed a case where a known cartoonist was sanctioned by the government body Superintendence of Information and Communication (SUPERCOM), for his caricatures of President Rafael Correa's administration. CPJ explained that the cartoonist depicted a police raid on a journalist that was actively investigating a government lawsuit against Chevron. However, more relevant to this study are the regulations that deal with mandates of cultural content, including cartoons.

In June, 2013, Ecuador passed the OCL (Council of regulation and development of information and communication [CORDICOM], 2015). There are two regulatory bodies that are charged with administering the 119 articles of the law: SUPERCOM and the Council for the Regulation, chaired by an official from the Executive branch. The law establishes, amongst other things, that radio stations must equitably distribute 34% of air time for community media, 33% for public media and 33% for private media (CORDICOM, 2015). There are also regulations regarding cultural content. Media organisations are required to disseminate content that promotes local cultures, including indigenous peoples, Montubios, Cholos and Afro-Ecuadorians (CORDICOM, 2015). Prohibited broadcasting is also mentioned; for example, broadcasts of violent or low educational content during schedules where it is difficult for parents to supervise children is prohibited. Penalties for breaching any of these 119 articles are also specified (Pozo, 2013).

Pozo (2013) details the various articles of the OCL as stated in the Official Registry of Ecuador. Article 6 defines the media that must broadcast cultural content. To fall under these regulations the media organization must broadcast to at least 30% or more of the national population, according to the latest national census. Article 8 states that the media must disseminate content that is educational and cultural, and promote traditional values and international human rights. Article 14 mentions the principle of intercultural and multicultural identity. Here, the state, through institutions, authorities and public officials,

promotes intercultural relationships between municipalities and the various peoples living in them by assuring that the media produces and disseminates content that reflects all locals' worldview, culture and traditions. This aims to deepen learning about the multicultural characteristics of the Republic. Article 36 of the communication law states that all indigenous peoples and diverse nationalities have the right to produce and broadcast in their own language, and use content to express and reflect their worldview, culture, traditions, knowledge and wisdom. Therefore, all media, without exception, have a duty to disseminate content that expresses and reflects the worldview, culture, traditions and knowledge of peoples and nationalities on a daily basis. This has been set as 5% of the daily broadcasting schedule. If the media does not comply, SUPERCOM may award a fine equivalent to 10% of the organisations average turnover of the previous three months (Pozo, 2013).

METHODOLOGY

The study attempted to explore the ongoing process in Ecuador to integrate cultural content in local media programming, with a focus on animated cartoons. The investigation incorporated both qualitative and quantitative research in the form of interviews and surveys. This study undertook interviews with two experts in the audio-visual industry, in order to better understand how animated cartoons with cultural content are being produced. In addition, a survey was administered to employees and producers from the audio-visual industry, in order to obtain a broader snapshot of the current trends in cultural animated cartoons being produced for Ecuadorian audiences.

The interview questions were designed to target specific areas of animated cartoons and culture. First, interviewees were asked to provide their opinions about what culture is. Then, they were asked about the connection that exists between television and cultural messages. After that, they were asked their view of what a cultural animated cartoon was. Finally, interviewees were asked about the availability of data of producers and other talent in the industry, and if there was a database of such people and productions (see Appendix A for interview questions).

The first interviewee was an Executive Director of the American Institute of Natural and Cultural Heritage and Tele-Manager of Education in the Ministry of Education (Interviewee 1, personal communication, September 26, 2016). The second interviewee was the Undersecretary for Child Development, and also helped develop the popular children's program VeoVeo (Interviewee 2, personal communication, September 26, 2016). These two experts were chosen because of their expertise, experience and vast knowledge of the topics of culture and animated cartoon productions in Ecuador.

The survey set out to obtain key quantifiable characteristics of the animated cartoons being produced. This included the types of cultural content produced, the number produced (between 2007 and 2015), the frequency of production per year and the main clients for such productions. The questions were followed with a list of options for people to select from, where they could select more than one option (see Appendix B for survey questions). The surveys were administered online.

In order to determine the sample population for the surveys preliminary exploratory research was undertaken. It was sought to attain a population of animated cartoon producers and related talent in Ecuador. First, an investigation into whether there was an existing public record of producers was conducted. A limited database was uncovered, so other methods were required. To start, listed producers and companies were looked up in local directories. In addition, interviewee 1 shared an existing producer database. These three sources led to the foundation of the population. This included producers, employees of companies and freelance talent. The total target population amounted to 459 people. This included talent from around Ecuador, mainly from Quito and Guayaquil. To select the sample population simple random sampling was used. The sample surveyed was 210 people. The sample size was obtained by the following formula (Lind, Marchal, & Wathen, 2012):

$$n = \frac{Z^2 pqN}{e^2 (N-1) + Z^2 pq}$$

Where:

n = Sample size

N = Population size

Z = Test statistic. Number of standard deviations about the average (1.96 95%)

p = probability of success (0.5)

q = Probability of failure (0.5)

e = Maximum Permitted Error (5%)

$$n = \frac{1.96^2 (0.5)(0.5)(459)}{(0.05)^2 (459-1) + (1.96)^2 (0.5)(0.5)}$$

$$n = \frac{440.8236}{2.1054}$$

$$n = 209.37 \approx 210$$

Survey question one and two sought to filter any inappropriate responders from the sample. First, this was done by asking if they had ever produced any 2D or 3D animations and Stop Motion products. If they answered no, they were asked to discontinue from the survey. 25% of responders selected no. Hence,

52 people discontinued at this point. Question two asked if they produced cultural content; if they did not, they too were asked to discontinue the survey. A further 34% of responders did not produce cultural animated cartoons, amounting to 54 people. In total 106 people from the original sample did not fit the profile of being involved in cultural animated cartoon productions, leaving 104 people who did; that equates to 49.5% of the sample being involved in cultural animated cartoon production.

The results were presented separately for the interviews and survey. The interview responses were summarized in a table (Table 1), where key responses for each question were listed independently for each of the two interviewees. The survey results were presented in pie charts and bar graphs.

There were clear limitations in obtaining a reliable population. This was one of the reasons for instigating the investigation: to add more reliable data about the local industry. It was not known exactly how people in the sample were involved in cultural animation cartoon productions. To ensure the sample surveyed was relevant to the subject matter question one asked if they were involved in producing animated cartoons. If the response was no, people were asked not to continue the survey. Furthermore, in order to separate people who produced animated cartoons in general from those involved in cultural content, question two asked them if they produced cultural content. If they selected no, they were asked to discontinue the survey.

RESULTS AND DISCUSSION

The results represent both the qualitative responses from the interviews and quantitative answers of the survey. These are presented separately. Following each set of results is a discussion of the key findings.

Interview results

Table 1

Interviews with experts in the field of animated cartoons

	Interviewee 1	Interviewee 2
Background	Executive Director of the American Institute of Natural and Cultural Heritage and Tele-Manager of Education in the Ministry of Education	Vevo project Undersecretary of Child Development
Definition of culture	Cultural is how we live and how we relate. Culture is beauty, art and customs; these are the rules that allow us to relate to each other. Culture is what defines one human group from another.	Series of events related to habits and customs

Ways of transmitting culture	We transmit it through the media and national events. The media reaches people directly. There is nothing more intimate than the TV room or Smartphone. In this way, we contribute in the construction of identity and especially in the way of socially constructing culture.	First, most importantly, in an involuntary and unconscious way: by observation-imitation of actions and habits and customs. Second, through planned, voluntary and conscious ways: through actions organized by communities and the state.
TV's role in the transmission of culture	The television is no longer a device in the middle of a room; it has become digital.	It has an impact, but it is not the first sphere of influence. The first is the general media and then the social environment.
The OCL	In the case of educational TV shows, it has existed since 1975, and served to transmit educational content every day, by radio and television; also, only since 2010 was it decided to apply a law. We set out to make educational TV in 2012; in 2012 it aired on every channel and radio; for an hour a day cultural content was transmitted. Those with cultural content aim at making attractive and interesting content that helps build positive identity and self-esteem.	The Communication Law become a useful tool in the legal aspect; however, in practice it does not transcend beyond the concept. The democratization of the media, its content and the incorporation of information including educational aspects, are not themselves visible beyond public channels. Our society still receives foreign television reinforcing stereotypes, commercial content and little emphasis on educating, rather entertaining without much cultural construction.
Soap operas and cartoons	The aim of soap operas is to emotionally connect with the intrinsic needs of the audience. In the case of cartoons, children are attracted to them because they try to solve problems that are believed to be unsolvable at their age.	75% of our series have a format of 2D and 3D animation. It is one of the most used resources due to its high impact on young audiences.
Cultural animation features	The first characteristic is that people have a voice and they are represented via animations; they feel they are represented in more ways than just depictions of foreign societies, where Ecuador is not represented. Animations build on social relationships.	Originality, fluency or dynamic rhythm with modern aesthetic graphics. Being entertaining and interesting with the opportunity to interact and create content with the audience sharing in the experience.
Existence of database of the Ecuadorian cultural cartoon productions and producers	We have a database, but only of the people that work with us.	There is no database.

Culture. The first question in the interview was about the meaning of culture. It was necessary to define what the word culture encompasses in order to understand how the producers make their selection of cultural animations cartoons. It is imperative for Ecuadorian producers to know and understand the meaning of culture in order to broadcast the correct content and educate the audience. The results were expected, since the interviewees were both high ranking experts in cultural content. However, in general, Ecuadorian culture tends to be ignored in television, because of prevalence of foreign productions. This is a problem that needs to be addressed. As the promoters of culture, the government should look to promote the local producers over similar qualified foreign competitors, through exposure campaigns and financial incentives.

Television and culture. The transmission of cultural values and norms to the masses has long been associated with television programs. The responses of the experts suggest that television can reach the audience in a more personal and targeted manner. People imitate behaviour they see on television, especially young audiences; hence, they are shaped by the content being presented. This could be seen as a subconscious way of transmitting culture. However, there are also voluntary and conscious ways of transmitting culture, through the influences of the family, community and the state.

It was the opinion of the interviewees that television content should be used to promote culture and offer educational value to the audience; eventually the message that the media transmits will contribute to creating the cultural identity of the audience. However, these days television is losing its primacy to smart applications and other online media. This is a problem for both the government and for the producers, who seek to promote local cultural identity, as their work is less likely to reach broader audiences. As the market starts to shift away from television, and towards new technologies, culture content producers and regulators can take advantage by acting quickly to fill the void, with local content producers. On the other hand, producers still maintain a significant young audience, as Ecuador seems to be behind many developed countries when it comes to the trend away from conventional television viewing. In addition, they can promote their portfolios via the numerous fairs and award ceremonies held around Ecuador, so as to gain more audiences. As far as regulatory pressures, the government is already mandating cultural content to media providers. However, they may also be able to assist local producers of animated cartoons to reach the audiences by promoting such content through the education system. Schools can cooperate with producers to combine learning with animated cartoons, especially amongst the younger levels.

OCL. The recent OCL, in which the media have the obligation to broadcast at least 5% of their programming with cultural content, has been very helpful to national producers that have the talent and resources to create content of great quality. They are able to help the audience appreciate and learn about local and national cultures. The OCL contributes to cultural education. Since the law was applied, more television programs with cultural themes have been created (Interviewee 1, personal communication, September 26, 2016). Interviewee 2 expanded on the viability of this law; the media does not always comply with the provisions of the law, and they do not get penalised for it. The democratisation of the media, its content and the incorporation of information, including educational aspects, is not visible beyond public channels. Our society still receives foreign programs. This reinforces stereotypes, commercial content and provides little emphasis on educating the audience; rather, it aims

to entertain, neglecting any cultural construction (Interviewee 2, personal communication, September 26, 2016). National media outlets should be lobbied by local producers to include more local cultural content in the form of animated cartoons. They could highlight the risks of being fined for not complying with the OCL, as well as the benefits that high quality, domestically produced, animated cartoons can bring to their network.

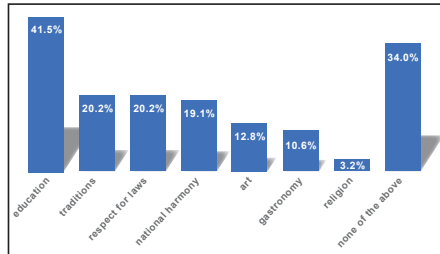
Animated cartoons. Animated cartoons are an invaluable tool to promote and teach local cultural values from one generation to the next. Producers should aim to create content that connects with those intrinsic values as well as to enrich children with a positive identity and greater self-esteem (Interviewee 1, personal communication, September 26, 2016). Unfortunately, today most programs in the country are foreign, leading to confusing and contradictory messages being transmitted to children. Increased local content should be implemented in conjunction with a decrease in foreign programs. Producers should create animated cartoons that are closer related to the audience, representing familiar values such as the importance of the extended family.

Production database. The last question was about a database of the animated cartoon sector in the country. This is a problem because there are great producers with qualified portfolios that can contribute in the diffusion of Ecuadorian culture. However, the lack of information about these producers, coupled with a general lack of economic incentives, has reduced the potential reach of locally produced cultural animated cartoons. Interviewee 2 stated that there was no database. This highlights the need for greater efforts to identify and catalogue the industry members and the work they have compiled. The industry, in conjunction with government agencies and national media providers, should set out to coordinate a national database of cultural animated cartoon productions as well as listing known producers and their works completed. To begin, this may be done by the private sector, and gradually incorporate some cooperation from government agencies.

Survey results and discussion

Figure 1.

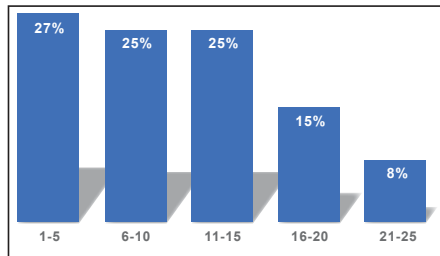
Select the types of cultural content that you make. You may select more than one option.



People were asked to choose the types of cultural programming they create from a pre-selected list. If they chose none of the above, they were asked to discontinue the survey. The pre-selected characteristics were chosen based on the suggestions made by the interviewees. The results show the following: 41.5% produced educational content; 20.2% produced content about national traditions; 20.2% included content motivating respect for the laws; 19.1% promoted improving national harmony; 12.8% produced communication art; 10.6% performed animations supporting Ecuadorian gastronomy; and 3.2% selected religious content. 34% produced none of those. Respondents were able to select more than one option; that is why the total is more than 100%.

Figure 2.

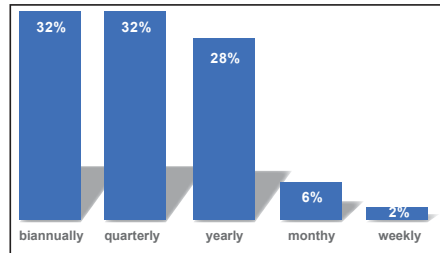
During the period 2007-2015, how many cultural animated cartoons did your company produce?



Respondents were given the preselected ranges for this question. 27% of respondents said they produced between one and five cartoons with the cultural characteristics; 25% selected six to ten; a further 25% indicated they produced between 11 and 15; 15% mentioned between 16 and 20; and the remaining 8% said they produced between 21 and 25. No respondents selected more than 25 productions.

Figure 3.

How frequently does the company produce cultural animated cartoons?

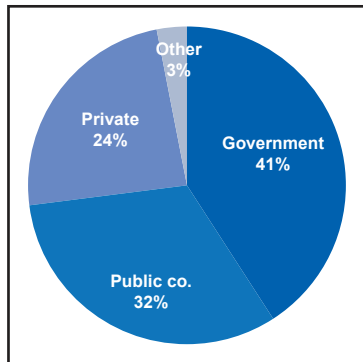


This question asked how frequent cartoons are produced. 32% said biannually; 32% responded quarterly; 28% of people said yearly; 6% indicated monthly; and 2% said weekly.

Figure 4.

Who is the main client for your cultural animated cartoon productions?

Note. Co. = companies



41% of people said the government was their main customer; 32% chose public companies; 24% said private companies; and finally 3% chose other.

Production of animation cartoons. The production of cultural animated cartoons was surprisingly high for a country like Ecuador. At the beginning it was thought the rates would be low, but in contrast, 75% of the producers have developed some form of animation cartoons. It is likely that the majority of the public is not aware that Ecuadorian companies are producing so many animations because of the lack of information on the subject, and the lack of support for this industry. This information is important in order for

local producers to become more competitive with international production companies. Lamentably, there is little motivation for these companies to grow. Although the current government supports all national productions, there is no competition or competitive projects that can highlight national companies in the animated cartoon sector.

Ecuador has the human resources but not the reputation or financial incentives to transform the animated cartoon industry in Ecuador. With increased awareness, this may be able to change. Possible benefactors of this information might be audio-visual business owners and the Ministry of Communication; both can use these results to analyse the real potential for local producers to enter the animated cartoon industry in Ecuador, especially in the cultural content sector. This may trigger greater financial investments for such projects. In addition, news programs can be a great way to publicise the local animated cartoon industry. This could start with the main cities of Quito, Guayaquil and Cuenca. Stakeholders should become more aware of the existence of local potential to produce more quality cultural animated cartoons to achieve national and international success.

Cultural content. There was a multitude of characteristics that defined the cultural content of the local animated cartoons. From the responses, three important cultural aspects stand apart: education, respect for the laws and traditions. These are typical sources for promoting culture. For example, At EcuadorTV, a governmental channel, the content of cultural cartoons includes national traditions, history and cultural values, aimed at promoting the national spirit to children. It may be true that government channels like EcuadorTV provide better educational animated cartoons with cultural content than private channels. However, there is a danger in forcing content on private channels as it encroaches on their freedom to select between the complex cultural values that ought to be promoted, especially with content regarding obeying national laws, which may be more politically motivated than culturally. The government has taken a more controlling role over the content that can and cannot be shown on television, for both public and private channels. The Ministry of Communication holds the power to make final decisions regarding compliance with content laws. Greater cooperation between the government ministry, private and public channels and local producers should be established, so as to be able to openly discuss the types of cultural content that is desirable.

Nevertheless, both private and public channels can take advantage of the results of the survey. Airing quality cultural animated cartoons to young audiences, produced by local talent, will likely lead to strengthening the national culture of citizens, as well as higher viewership for private stations. Local

producers are better situated to be able to modify and adapt to the needs and suggestions of television stations with regards to their viewers' requirement and tastes. At the same time, the private stations will limit their chances of conflict with the OCL, hence avoiding unwanted sanctions. A suggestion for all channels would be to have coordinated conferences with local producers, where content, price and quality can be openly discussed and negotiated.

Demand for local producers. In the survey it was discovered that although production houses in Ecuador are producing a sizeable number of the local content, it is still far removed from the amount of animated cartoons that are imported. This is an expected result, as the local animated cartoon industry is not well known. According to Marin (2012), Ecuador is one of the biggest importers of animated cartoons in America. As mentioned, animated cartoons are one of the best ways to transmit cultural messages to children, yet these are mostly coming from foreign producers. Networks would benefit from turning to local producers, for more accurate and flexible messages. In addition, Ecuadorian producers are likely to be cheaper than foreign productions. The government could also play a role in ensuring some preference is given to local producers, perhaps in tax credits or grant schemes; there should be a shifting emphasis of funding for local producers of cultural animated cartoons.

Government's role. The results demonstrate that the government is the principal consumer of cultural animated cartoons. The governmental channels have a large impact on cultural broadcasts, which might explain why the government is the principal customer of the production system; for example, they were the creators of the popular animated cartoon VeoVeo. For local producers, this may be one of the most significant results of the study, as it highlights the key player in the industry. In addition to being the biggest consumer of animated cartoons, they are also well positioned to promote the content. This information can help local producers to understand which sector they should be targeting in order to increase sales, as well as lobby for additional investment.

CONCLUSION

Cultural animated cartoons have been a deliberate tool used by societies to pass on cultural values to the next generations. Children are susceptible to direct and indirect messages contained in the characters and storylines of these productions. However, when these animated cartoons are produced abroad, there is a risk of blurring, or altering, the culture of the importing nations. This is the case in many developing nations, such as Ecuador. Ecuador has not been a traditional producer of film, nor animated cartoons, and as such has relied primarily on imported productions from the US. Cultural values in the US differ in substantial areas to Ecuador, including family structures, hierarchies and traditions. It was the intent of this investigation to identify the scope and potential of local producers of animated cartoons, so as to offer alternative sources of cultural content for local television studios.

The results of the interviews and survey indicate that Ecuadorian producers are greater in number and experience than expected. Of the sampled population, 75% have developed some form of animated cartoons. In addition, 49.5% of the sample was involved in producing culture based animated cartoons. It appears that the problem is not whether there is enough local talent to provide cultural productions, but how to find and source these people. There is no current complete database of productions and producers from which to source talent. In addition, the industry seems to be overlooked, as there is little national coordination to promote local animated cartoon productions over foreign productions.

Animated cartoon producers need to make a concerted effort to expose themselves to both private and government run television studios. This study has identified that there are local producers and productions, yet they are most likely not visible to the consumers of such productions. The first thing that can be done to enhance local producers' position is to develop an extensive database of the industry, including completed local productions and available producers. Studios would also likely benefit from seeking out local producers. It is likely that they will increase their viewership, in response to more accurate depictions of cultural content, as well as have greater flexibility with productions. In addition, there is the possibility of cost savings by using local producers over imported content, by way of future government incentives schemes that favor local producers.

REFERENCES

- Andes. (2015). La ley de Comunicación del Ecuador es una herramienta de defensa de la sociedad. Agencia Pública de noticias del Ecuador y Sudamérica. Retrieved from <http://www.andes.info.ec>
- Committee to Protect Journalists. (2015). Drawing the line: Cartoonists under threat. Retrieved from <https://cpj.org>
- Council of regulation and development of information and communication. (2015, June 25). Periodistas con mejores condiciones laborales en segundo año de la Ley Orgánica de Comunicación. Retrieved from <http://www.cordicom.gob.ec/periodistas-con-mejores-condiciones-laborales-en-segundo-ano-de-la-ley-organica-de-comunicacion/>
- Cornelio, E. M. (2015). Mexican children and American cartoons: Foreign references in animation. *Comunicar*, 23(45), 125-132. doi:10.3916/C44-2015-13
- García, S., & Gonza, A. (2007). La libertad de expresión en la jurisprudencia de la corte Interamericana de Derechos Humanos. San Jose. Costa Rica: D. R. Retrieved from <http://www.corteidh.or.cr/sitios/libros/todos/docs/libertad-expresion.pdf>
- Herrero, J. (January 5, 2012). Qué es cultura? Retrieved October 18, 2016. Retrieved from <http://www.sil.org/capacitar/antro/cultura.pdf>
- INEC. (2011). Reporte anual de estadísticas sobre tecnologías de la información y comunicaciones. Retrieved from http://www.inec.gob.ec/sitio_tics/presentacion.pdf
- Lind, D., Marchal, W., & Wathen, S. (2012). Estadística aplicada a los negocios y a la economía. Mexico City, Mexico: MC Graw Hill.
- Marin, A. A. (2012). Ficción televisiva: Ecuador importa telenovelas y produce series de humor. *Chasqui*, (119), 80-85 Retrieved from <http://www.revistachasqui.org>
- Martel, F. (2011). *Cultura Mainstream: Cómo nacen los fenómenos de masas*. Madrid: Taurus (Santillana).
- Michelsen, E. R. (2009). Animated cartoons, from the old to the new: evolution for the past 100 years (Spring 2009). Retrieved from <http://citeseerx.ist.psu.edu/viewdoc/downloaddoi=10.1.1.461.791&rep=rep1&type=pdf>
- Morgan, M., & Shanahan, J. (2010). The State of Cultivation. *Journal Of Broadcasting & Electronic Media*, 54(2), 337-355. doi:10.1080/08838151003735018
- Napier, S. J. (2001). *Anime from Akira to Princess Mononoke: Experiencing contemporary Japanese animation* New York: Palgrave
- New York Film Academy. (2015, February 26). A Quick History of Animation [Web log post]. Retrieved from <https://www.nyfa.edu/student-resources/quick-history-animation/>

Oxford Dictionaries. (n.d.). In Oxford Dictionaries | English. Retrieved from <https://en.oxforddictionaries.com>

Porta, L., & Silva, M. (2015). Qualitative research: Content Analysis in educational research. Retrieved from <http://anthropostudio.com/wp-content/uploads/2015/04/Luis-Porta.-La-investigaci%C3%B3n-cualitativa.-El-An%C3%A1lisis-de-Contenido-en-la-investigaci%C3%B3n-educativa..pdf>

Pozo, H. D. (2013, June 25). Ley Orgánica de Comunicación. Función Legislativa Asamblea Nacional, Tercero (22), 24.

Samovar, L. A., Porter, R. E., McDaniel, E.R, & Roy, C.S. (2013). Communication between cultures. Boston: Wadsworth/Thomson Learning.

Schumann, J. H. (1986). Research on the acculturation model for second language acquisition. Journal of multilingual & multicultural development, 7(5), 379-392.

Spradley, J. P., & McCurdy, D. W. (1975). Anthropology--the cultural perspective New York: Wiley

Triandis H. (1994). Culture and Social Behavior. New York: McGraw-Hill.

The United Nations Educational, Scientific and Cultural Organization. (2016). Cultura. Retrieved from <http://www.unesco.org/>

El Universo. (February 26, 2006). Freddy Ehlers: La televisión en el Ecuador es una basura. Retrieved from <http://www.eluniverso.com>

APPENDIX

Appendix A

Interview questions.

1. What does the term culture mean to you?
2. Does culture include care for the environment, education and respect for the law?
3. How can culture be transmitted?
4. What influence does television have in transmitting cultural content?
5. According to the new Communications Act, channels are required to transmit cultural content. Are they doing this? If so, how?
6. According to one study, cartoons and soap operas impact audiences the most. Are these being used to transmit cultural content?
7. To create a culture focused animated cartoon, which cultural elements or features are considered necessary?
8. There appears to be a lack of information about local producers and content of cultural animation cartoons. Is this accurate? If so, is there a project underway to create a database of producers and content?

Appendix B
Survey questions

*Required

1. Do you produce 2D, 3D, or stop motion animated cartoons? *

Yes No

If no, discontinue the survey

2. From the following list, which characteristics do the animated cartoons you produce contain?

Respect for the law

Art

Ecuadorian food

Customs and behaviour that improves national unity

Education

National traditions

National religions

None of the above

If you chose none of the above, discontinue the survey.

3. In the period from 2007 to 2015, how many animation cartoons with the above selected characteristics have you produced?

1 - 5

6 - 10

11 - 15

16 - 20

21 - 25

Other:

4. How often do you produce these types of animation cartoons?

weekly

monthly

quarterly

bi annually

annually

5. Who is/are the main clients for these animation cartoons?

Public companies

Private companies

Government

Other

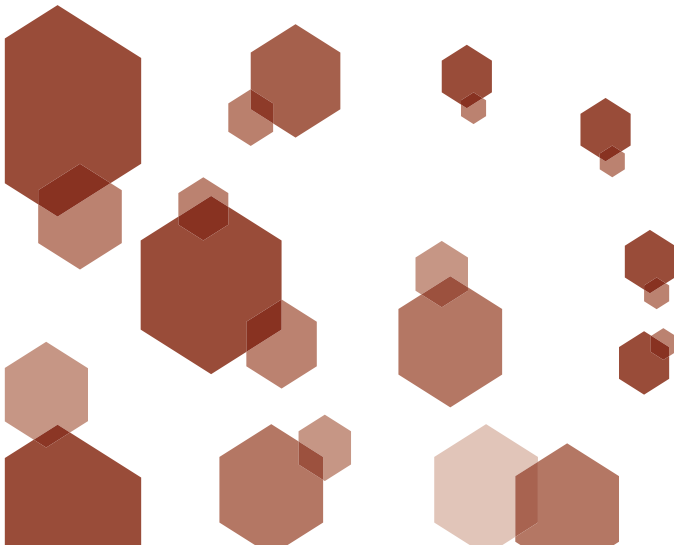




CHAPTER

4

The uncertain future of the translation and interpretation industry in Ecuador



Currently, there is a sense of discomfort and uncertainty concerning the translation and interpretation (T&I) profession, leaving many in this field uncertain as to their future. Technology continues to provide exponentially innovative tools and software, reducing the role of people in this industry. For example, HP is working with a startup called SpeechTrans to translate conference calls in real time, claiming to be able to work with any lengths in forty four languages. Another similar application is Microsoft's Skype language translator (Dredge, 2014). Those who believe the profession is becoming obsolete also argue that the English Language as the Lingua Franca (ELF) is becoming so dominant that it might eliminate the need for multilingual communication and most of the T&I profession (House, 2014, p. 1).

The gloomy predictions by technology experts and the media are alarming current T&I workers, and could be discouraging those who are considering a formal education and career in T&I; however, some evidence suggest that the demand for language professionals has been increasing and the job outlook has been improving. The *Occupational outlook handbook* (OOH), released by the United States (US) Bureau of Labour Statistics (2016), affirms that the "employment of interpreters and translators is projected to grow 29 per cent from 2014 to 2024, much faster than the average for other occupations" (Interpreters and Translators section, para. 5). According to the General Secretariat of the Council (2012), the linguistic industry was less affected by the economic crisis than other sectors. The US Department of Labour affirmed that the T&I profession is expected to "be one of the 15 fastest growing occupations in the nation" (Kurtz, 2013). They also estimated that "roughly 25,000 jobs are expected to open in T&I between 2010 and 2020" (Para. 3). It is also important to note that language services remain essential for many industries and organizations including both governmental and non-governmental agencies.

Professional intrusiveness is a common issue in the T&I industry. Many people work as translators and interpreters without the necessary formal education and there is no entity preventing paraprofessionals entering the market. It is vital to be able to clearly describe the T&I professional environment and to determine what the industry projections are. It is also necessary to be able

to better guide those who are in doubt about the profession and not to discredit the hard work and high skills needed to adequately perform as language professionals. The profession is in need of clarification and reassurances, so as improve the status and working conditions of professionals.

This study intends to analyse the practical need for T&I professionals in an increasingly technological world. This is done by analysing the current status and direction of the industry in Ecuador. Ecuador is a country that has been in transition over the past decade seeing a large increase in the need for interpreters and translators, due to an increase in negotiations with foreign countries like China and South Korea, and a large number of expats and tourists coming to the country (Ministerio Coordinador de Conocimiento y Talento Humano, 2013). As there is very little literature on the industry in Ecuador, the results will be of particular relevance to stakeholders in the country. However, it may also serve people working in countries undergoing similar problems.

This is an exploratory qualitative study. Fifteen translators and interpreters working across Ecuador were interviewed, including people from the cities of Quito, Cuenca and Ibarra. The interviewees' names and contact information were retrieved from the officially published list on the website of the Ecuadorian Judicial Council (JC). The questions are divided into quantitative and qualitative sections. The quantitative questions collect details about the industry and professionals such as formal education, years of experience, workload, rates charged, demand and technologies used; the qualitative questions relate to the dynamics of the industry in Ecuador, such as the impact of technology, interactions with agencies and the advantages and disadvantages of practicing the profession in Ecuador. The complete set of questions can be found in *Appendix A*.

The structure of the study begins with a literature review and profile of the industry in Ecuador. First of all, a description of the T&I profession is given. There is a mix of secondary and tertiary sources used throughout the paper to build the general description of the profession and its outlook. These

sources include journal articles, published books, databases, newspaper articles and official governmental and non-governmental websites. The results and discussion present the information gathered in the interviews and offer suggestions for how to improve the industry in Ecuador.

LITERATURE REVIEW

Translators and interpreters work in several ways across the world. The value placed on the type of position held in this industry differs from country to country. For example, in Denmark translators who work directly for companies are at the top of the hierarchy, followed by agency translators and then freelancers (Dam & Zethsen, 2011). The T&I profession is very versatile and can be adapted to the different needs and preferences of each professional. However, the different working styles attract a different status, perception and income in different countries.

The T&I field has an exponential number of fields in which to operate in. It is important for T&I professionals to seek out such diversity in activities in order to continue to remain viable. An article out of Argentina suggested that work opportunities for interpreters exist in a variety of settings: training courses, business meetings, product releases, seminars, conferences and conventions (Clarín, 2015). In addition, many translators tend to complement their main activity with other services that are closely related to the profession, such as proofreading, quality control, project management, customer communication, glossary writing, terminology management, maintenance and administration and text alignment (Jimenez, 2014, p. 4).

Languages

The most commonly translated languages worldwide are English, Spanish, French, German, Portuguese and Russian (Nationalencyklopedin, 2014). English is essential for international trade and entrepreneurship, followed by Portuguese, Chinese, Russian and German. The six official languages of the United Nations are Chinese, English, French, Russian, Spanish and Arabic (Dag Hammarskjöld Library, 2016). The European Commission has 24

official languages; however, the official working languages are English, French and German. The World Bank has English as its official language but in their conferences they have simultaneous interpretation available in Arabic, French, Chinese, Russian and Spanish (Organization Internationale de la francophonie, 2013, p. 25). As stated by the US Bureau of Labour Statistics (2016), “demand will likely remain strong for translators of frequently translated languages, such as French, German, Portuguese, Russian and Spanish. Demand should also be strong for translators of Arabic and other Middle Eastern languages and for the principal Asian languages: Chinese, Japanese, Hindi and Korean.”

Besides the frequency of use of each language, it is also important to note the value each language has. In an interview conducted by Lourdes de Rioja, AIIC member and university professor, Frances Calder, an experienced interpreter at the European Commission, affirmed that “languages have a commercial and political value” (De Rioja, 2016). Consequently, every interpreter needs to consider where they would like to work in order to define which language combination will have a higher value. Calder also affirmed that “the ideal is to aim for the languages that are useful to the European Commission, to the UN, to the international trade unions.” It is crucial for those who want to start their formal education to turn into professional translators or interpreters to be very wise when choosing their work languages. Some language combinations might be more valuable because they are scarce in the market. Nordic languages as Norwegian, Finnish, Swedish and Icelandic have very few translators into Spanish, especially literary translators who are increasingly demanded after the black Nordic novel boom (Corroto, 2010, p.1). Nordic languages are also more valuable because they are harder to work with since the language structures, cultures and justice and governmental organizations are so different. In the case of the Icelandic language, the lack of a complete dictionary into Spanish makes it harder for translators to find the right meanings for words and expressions. In Norwegian there are many terms that do not have an exact translation into Spanish (Corroto, 2010, p.1). In every industry the supremacy of language combinations tends to be modified. Furthermore, there are a number of other specialised areas professionals can engage employment in.

Sign languages

Sign language uses manual communication and body language to convey meaning. It involves simultaneously combining hand shapes, orientation and movement of the hands and the body (Speedy Publishing, 2014). There are many sign languages around the world. The American Sign Language (ASL) is a complete, complex language that employs signs made by moving the hands combined with facial expressions and body postures. It is the primary language of many North Americans who are deaf or hard-of-hearing (National Institute on Deafness and Other Communication Disorders, 2015).

The need for sign language interpreters is growing, mainly due to communications technology, migration and multinational trade. Sign language interpreters have diverse employment opportunities. They can work in the educational field, court proceedings, television media, conferences or videoconferences. The Bureau of Labour Statistics estimates that “[d]emand for American sign language interpreters is expected to grow rapidly, driven by the increasing use of video relay services” (National Institute on Deafness and Other Communication Disorders, 2015).

Localization

Translation is also crucial for international traders and multinational companies; they need to translate their products and services into many languages to be able to reach international markets. Organisations also need to have their online platforms, software, video games and websites translated. Hence, a new specialisation called localisation has emerged in the T&I market. The Localisation Industry Standards Association (LISA) describes localisation as: “the process of modifying products or services to account for differences in distinct markets” (LISA, 2010). The main task of a localiser is not only to translate but to modify and adapt the original product to a specific market: basically the product or service must be customised for the locals of a certain region or country.

Over the years, localisation has been consolidated as a separate and attractive niche within the translation industry, and an exciting field of

inquiry that is evolving into emerging localisation studies. It is an interesting specialisation alternative for those seeking to increase their job opportunities, since it is not common and may become a promising branch for translation in the near future. “Digital technologies play a key role in localisation. Since the early days, the rapid pace at which these technologies develop forced the industry to continually adapt to innovation” (Jiménez-Crespo, 2013, p. 8).

The particular complexity for localisers is that their work also involves marketing and advertising knowledge. José Yuste (2011), professor in the T&I faculty of Vigo University, affirms that for the first time ever in human history, we are able to see images from all societies instantly thanks to the internet. However, that does not mean that they are seen in the same way by all the cultures since the intention and reading varies depending on the location.

Community interpreters

Community interpreters are not very common among the most experienced professionals. It's commonly a starting point for T&I students and recent graduates. According to Bowen (2000), “community or social service interpreting takes place in a great variety of settings and demands good interpersonal skills as well as linguistic and cultural knowledge” (Para. 1). Bowen further states that community interpreters differ to commercial or conference interpreters in that they do not have to interpret in front of big crowds. Community interpreters also avoid the formality of big events and get to work in a more casual and familiar environment with less stress and pressure since they have easy access to the people involved and can easily ask for clarifications if needed.

Military and national security

Some of the best paid language professionals fall under this category, as they accept higher risks to themselves. Military language professionals can have several functions; they can work as a type of community interpreter or on a mission. The demand for these types of interpreters is also on the rise. “Individuals classified as language specialists for the federal government earned an average of \$71,625 annually” (United States Military, 2014. Para.7). However, there are some negative aspects of this career path. In some cases, once a mission is over, the interpreter may be left without work.

Technology and T&I

Translation technology includes computer-aided translation and machine translation (Sin-Wei, 2015). Today, there are many translating apps and devices available, and their main feature is being able to interpret basic and commonly used expressions. Other more sophisticated applications can help people have actual conversations when both parties are using the device (Ochoa, 2016).

Some of the largest technology firms, as Microsoft and Google, have integrated simultaneous translation to many of their apps and services. This type of technology helps to break language barriers. Also, the apps and devices are continually being updated in order to offer an upgraded experience (Hardy, 2015.). However, in a more professional sphere, those technological gadgets and software are not as widely used nor trusted. Translation processes in large organisations use some technological translation tools like Trados, but these do not function by themselves; they are mainly used to accelerate the translation processes due to the large workload. For example, the European Union (EU) has to provide important translated legislation, procedures and information in 24 languages (European Parliament, n.d). Technological tools are used but the abilities of specialised translators are what actually make their work meet high quality standards.

Since 1997, translators have been using information technology related tools to create local translation memories. These applications are particularly useful when translating highly repetitive texts, as translators are able to use the app to “search for identical or similar passages in other documents translated previously and to incorporate them as and how they wish into their own translations” (Coanca, 2012, p. 4). This process does not provide a finished nor precise translation and the results obtained are always too rough and need to be corrected. The human intellect is imperative for editing and meeting high quality translation standards; machine translation cannot do it alone.

Oleg Semerikov (2015), an experienced translator and agency owner, stated that “machine translation systems don’t really understand what

they're reading. Their grammatical knowledge might be perfect, and their vocabulary might be far larger than any human's, but in many ways that's not the hardest part of the translation". Once again, those are skills exclusive to people. Kelly and Zetzsche (2012), authors of *Found in translation*, explain that technology innovations do not have the interpreting skills, or the sense of humour to properly understand the intentions of the author. They are not able to adapt a message to a particular foreign audience; and that it something that professionals actually work hard on.

Professionals need to find the adequate speech style so that it would be as similar as possible to the original one. A machine would not be able to perform some of the cognitive processes a human does. Interpreters need to syntactically transform sentences; for example, they may have to replace a sentence with a word (or vice versa), or change verbal constructions, or the conversion of a compound sentence into a complex one, or reduce semantic excesses among other changes. A machine could not perform those difficult tasks (Opachanova, 2013). In an article published by the Economist, an anonymous writer agrees that even though there might be very sophisticated technology tools, machines are still far from being able to replace human translators and interpreters and that they actually help the industry as a tool to speed up the work (The Economist, 2015).

Not only does technology help T&I professionals do their job faster, but it also helps them earn higher revenues. In a study by Common Sense Advisory (Kelly, DePalma & Stewart 2012), they found that the ten highest-ranked language services companies are "Mission Essential Personnel (\$725.50 million), Lionbridge Technologies (\$427.86 million), Hewlett-Packard's Application and Content Globalization group (\$418 million), TransPerfect/Translations.com (\$300.6 million), SDL (\$282.85 million), STAR Group (\$149 million), Euroscript International (\$133.71 million), Manpower Group (\$113 million), RWS Holdings (\$105.06 million), and Welocalize (\$82.20 million)" (Bernier, 2013. Para. 4). These companies' services rely completely on technology. Kelly, DePalma and Stewart (2012) assure that translation technology and its dissemination has not reduced the demand for translators;

in fact, they have boosted it. The type of relationship between professionals and technology might likely be positive in general. Technology is perceived as a collaborator, especially when it comes to solving translation difficulties (Jímenez, 2014).

T&I in Ecuador

For a long time, one of the main difficulties of the T&I profession has been the lack of information available to potential clients about the profession and the important functions they perform. In Ecuador, this industry is not very formal, leading people to believe that T&I can be done by just about any bilingual person. Many companies would rather hire a bilingual executive for a specific position and add translating and interpreting to the tasks of that position. It is essential to constantly raise awareness among clients about the value and complexity of the profession (Errico & Morelli, 2015).

If the T&I community in Ecuador fails to transmit the value they provide, the status of the profession will not evolve. Two aspects that hinder the progress of T&I are professional intrusiveness and a lack of formality. Working conditions are constantly affected by the failure to properly inform Ecuadorians about the correct procedures and needs for performing T&I tasks professionally. In most countries, T&I studies is an established and respected academic discipline. Translations have played a major role in the fields of communication, economics, education and religion; it is so complex that it has become a recognized science (Munday, 2012). This is far from the case in Ecuador.

There are few studies about the current status of the profession in Ecuador. It is still an underdeveloped field that is not organised nor regulated. The market is small, as is the group of people offering the services. It is not a well-known profession and clients, as well as the population in general, lack information about the profession and do not consider it a formal career, or at least not a promising one. One of the main challenges for the profession in Ecuador is that sometimes people do not know who to contact when they need a translation or interpreter, so they hire neophytes (Gonzales, 2014). In addition, there used to be two universities in Ecuador offering a major in T&I;

however, both of them have since closed the faculty due to the lack of interest from students. In Ecuador, there are no set rules or marked paths for new graduates to enter the market, nor regulations to prevent paraprofessionals from taking jobs. There is no acknowledged institution to certify professional competence of those who are already working in the market as freelancers. Surveillance over the practice and ethics of agencies is also non-existent.

In Ecuador, the community of T&I professionals is not very visible; however, one of the better known association is the Association of Translators and Interpreters of Ecuador (ATIEC). According to ATIEC's (n.d) website, it was founded in 2007 by a group of professionals seeking to group translators and interpreters in order to give them continuous training and professional development opportunities. ATIEC provide easy access to translators and interpreters across the country. These are registered members. There is a search database on their website listing professionals by language. Once the language is selected, the browser is sent to a page with the listings of all professionals registered in that language. Each professional has a profile with their full name, a photo, telephone contact numbers and email (www.atiec.org). Their goal is also to ensure that professionals work under high ethical standards, to promote linguistic competence and to have an official list of highly qualified professionals. Members of ATIEC intend to refrain from professional intrusiveness, to promote appreciation and respect for their work and for their profession and to create a guild organization. In their network, they currently have 41 active members of different nationalities and language combinations, all working in Ecuador (ATIEC, n.d). However, their activities have not yet been influential enough to make the important changes required in the profession.

The JC represents the national judiciary system of Ecuador. In order to delineate individuals that are qualified to provide judiciary services, the Council has set up a registration process for professionals of various fields. This includes people from a number of relevant professions, from accountants to veterinarians. They also include the T&I profession, which lists the people that are registered to provide T&I services for the courts and judiciary branch. JC has an online database where anyone can search for a listed professionals'

by filters including name, identification number, profession or location. The results provide professionals' national identification number, location by Province and city, phone number, email, specialty, sub specialty, date of registration and the expiry date of their registration (Judicial Council, Culsulta, n.d.) The website does not specify formal qualifications or years of experience of the professionals. The T&I profession search results listed 80 registered professionals, as of May, 2017. In order to register, the JC requires people apply online. To qualify for the application process, they must have a university degree, have completed their degree at least two years prior and have at least two years of experience in the field. Once they are accepted, they are required to complete a related test, for T&I this is a language based test in the language/s claimed by the applicant (Judicial Council, Califquese, n.d.). The application fee is \$50 and there is a \$30 renewal fee, every two years.

METHODOLOGY

The intent of this investigation was to define the current situation of the T&I profession in Ecuador. Some of the topics described had not been addressed or analysed previously in Ecuador, as published material is scarce. The results were intended to provide guidance for improving the outlook of the industry in Ecuador, and in comparative countries, such as other developing nations in Latin America. The research employed an exploratory design, based on qualitative data via interviews.

The sample population interviewed was selected based on their profession and qualifications. The contact information for most interviewees was retrieved from the listings in the JC database and ATIEC website. The JC database allows anyone to search for professionals by location. Initially, contact was made with all members listed. The database only listed twelve people for Guayaquil, none of which agreed to participate. From Quito there were 33 people listed, of which seven participated. From Cuenca, there were three people listed, all of which participated. Two of the participants were contacted through the ATIEC website. Finally, three interviewees were known to the researcher; two of those are recent graduates in T&I, and from Ibarra. In total, fifteen professionals agreed to participate in the interviews. The sample interviewed was limited due

to availability, willingness to participate and difficulty making first contact with many professionals.

Table 1
Interviewee background

Interviewee	City	Diploma in T&I	JC certified (2016)	ATIEC Member (2016)	Years Experience	Full time	Type
1	Cuenca	No	Yes	No	1	No	Freelance
2	Cuenca	No	Yes	No	4	Yes	Freelance
3	Cuenca	yes	Yes	No	8	Yes	Private
4	Ibarra	yes	No	No	4	Yes	Not given
5	Ibarra	yes	No	No	4	Yes	Government
6	Quito	yes	Yes	Yes	8	Yes	Freelance
7	Quito	No	Yes	No	4	No	Freelance
8	Quito	yes	Yes	No	3	Yes	Freelance
9	Quito	yes	No	Yes	20	Yes	Freelance
10	Quito	yes	Yes	No	8	Yes	Freelance
11	Quito	yes	Yes	Yes	25	Yes	Freelance
12	Quito	No	No	Yes	14	Yes	Freelance
13	*Ecuador	yes	Yes	No	7	Yes	Freelance
14	*Ecuador	yes	Yes	No	5	Yes	Agency
15	*Ecuador	No	No	No	30	Yes	Agency

Note. The contacts were collected from the JC website and personal contacts (Judicial Council, Consulta, n.d).

*Work in multiple cities

The interviews were held by telephone and were recorded with the consent of the interviewees; the questions were mainly concerned with the Ecuadorian T&I labour market and the professional standards and practices in T&I, as well as the development of T&I in recent years. Furthermore, the professionals shared their views on the current situation in T&I and how they believe it will develop in the future. The influence of technology was a prominent topic throughout the interviews. Appendix B offers a more detailed profile of the 15 interviewees, including study abroad experience, working languages and field of expertise.

To start each of the interviews, the interviewer introduced themselves as well as the topic and purpose of this study. This was followed by preliminary questions about the interviewees' professional profile (Appendix B). The interview questions arose from the need to obtain a broader insight of the

industry in Ecuador, the interaction between professionals, and the relationship between clients, translators/interpreters and agencies.

The results of the interviews were summarized and arranged according to a select set of topics under investigation. These summaries are qualitative and take into account key information provided. These sections were combined in one flowing discussion, as interviews can be highly complex and require deep explanations. This section was divided into four clear categories: background, interaction amongst professionals, technology and recommendations. Each section is a collage of all fifteen interviewees. The information was filtered so as to include the most popular themes and opinions, whilst information that was not substantiated or too generic was left out.

RESULTS AND DISCUSSION

Background

In Ecuador, the general public does not know much about the T&I profession because they believe it is no more complicated than simply mastering foreign languages and improvising. People in Ecuador often think anyone with a deep knowledge of a certain language can do the job, and others even consider it a waste of money to hire someone when there is technology to do it. To make the issue even worse, there are currently no universities or institutes in Ecuador that offer a formal T&I major; therefore, it is hard for people to pursue this professional path when they do not have the means to study abroad. It also makes it harder for people who already work as translators and interpreters to formalize their education and careers.

The translation and interpreting profession in Ecuador is still very undeveloped, unregulated and disorganised. Most of the people who work as translators and interpreters do not have degrees in the field, even those who work for agencies. Very few of them have had formal education, especially in the language field. Today in Ecuador it is very hard to find translators and interpreters that have specifically studied T&I as a major. Many of them are former language teachers; they have studied and/or worked abroad for many years, or have degrees in different fields but started to translate and

interpret as a side job, as they had good knowledge of a particular second language. In the Ecuadorian market, formal studies are not really an essential requirement when applying for a specific event or project. Employers know that most interpreters and translators in the area work with diplomas in different professional areas; therefore, they tend to focus more on the years of experience of each applicant. When a professional has a significant number of years of experience, they are easily hired; meanwhile, it remains hard for recent graduates to enter the market. “There is no institution in Ecuador that would formally grant a certification or accreditation to translators and interpreters” (González, 2014, Para. 12). Gonzales highlights the lack of professionalisation that the industry faces.

In terms of professional listings, the public is limited to the government JC database and the only well-established private organisations ATIEC. Outside of these organisations, there is no other mainstream reputable organisation representing the T&I profession in Ecuador.

Ten of the fifteen people interviewed were registered with the JC. This means that they are qualified to undertake services for the judiciary system of Ecuador. The requirements that they had to pass were outlined in the literature review. With regard to the judicial field, there is a high demand for translators and interpreters in almost all the Ecuadorian cities. In cities like Cuenca, there are not enough qualified professionals, especially those who work with languages other than English. This is an urgent need due to the fact that the national system has to provide language services in all the cases where they are needed.

Four of the fifteen people interviewed were members of ATIEC. In order to become a member of ATIEC, there is an online only application process. Listed on the ATIEC website are the application requirements (ATIEC, n.d). Applicants must provide their curriculum vitae, showing at least three years of experience, a notarised copy of their highest degree obtained, three letters of reference from recent clients, copies of certificates in T&I and \$50 dollars (non-refundable). As prerequisites, the organisation requires that applicants

have one of the following criteria:

- a university degree and three years of professional full time experience in T&I, or six years of part time professional work experience in T&I in the past six years.
- a high school diploma and seven years of full time professional work experience in T&I, in the past ten years
- certified by an entity recognised by the association and three years full time or six years part time experience in T&I, in the past six years
- there is a \$250 membership fee and an annual subscription fee of \$200

The Coordinating Ministry of Human Talent of Ecuador has published a list of the top ten professions of the future (Ministerio Coordinador de Conocimiento y Talento Humano, 2013). The translation and interpreting career is in eighth place of the list. However, there is no official data that could reveal precise numbers in terms of the profession's growth. Ecuador continues to be interconnected to the international community; Quito is home to the UN Refugee Agency for Latin America, and Ecuador is a member nation of the Organization of the Petroleum Exporting Countries (OPEC). Furthermore, the economy is highly involved in the exporting and importing of goods; there is a growing tourism industry; and, there has been a steady increase in immigration to the country in recent decades.

Among the professionals who were interviewed, the junior and the senior professionals had rather different opinions and views on some matters. Two younger interpreters affirmed that the market is saturated and that most translators and interpreters they know do not list their T&I profession as their main source of income, rather they do these tasks for extra income. On the other hand, a very experienced translator and interpreter who has been working for more than 20 years and was one of the founders of ATIEC, says that the high salary in T&I is one of the main advantages of her career.

Interaction among colleagues

The younger interviewees stated that professional intrusiveness remains a problem for those who did get a formal education. The experienced translators,

on the other hand, stated that the years of experience and knowhow is what truly matters in the industry, so that is why the most experienced people are the ones that are preferred; besides, they are already well-known after so many years of work. An important observation from the senior professional was that one of the main problems in the industry was the lack of unity among all the translators and interpreters. One interviewee claimed that they need to see each other as allies to protect their profession. It is necessary for all of them to set specific minimum rates, ethical and quality standards and to educate clients, and people in general, about the importance of the T&I profession. This last view was also shared by the junior translators and interpreters. It is clear that, as in many other fields, being a new professional always makes it harder to enter a specific market. What the interviewees assured is that networking is key for translators and interpreters. This is one of the objectives of ATIEC, to bring all the translators and interpreters of the country together in order to build the profession in Ecuador.

As in every occupation, a guild or association of workers is necessary for the professionals to be able to organise and regulate their practice, share ideas, answer questions, debate, innovate and help their field develop for the benefit of all members and clients. Most of the professionals currently working in the Ecuadorian market have felt excluded by ATIEC; they do not feel that ATIEC has significantly contributed to improving Ecuador's working environment. Some do not believe that belonging to this association will add value to their professional profile. Others believe ATIEC's requirements are too hard to meet for the young and recently graduated professionals; also, the membership fees (around \$450 for first timers) were seen as relatively high for what they have to offer. Nevertheless, ATIEC remains the sole reputable and established non-government organisation that represents the industry in Ecuador.

Most interviewees agreed that the T&I community in Ecuador is divided. The community is unexplored. Translators and interpreters have been described as selfish, unethical and exceedingly competitive in Quito and Guayaquil, where the market is narrower. On the other hand, in the smaller cities like Cuenca, Ibarra and Ambato, there is no such tension among colleagues. In most cases,

they do not know each other, and the dynamics in the business are not as active as in the larger cities. Interviewees believe that the lack of unity in the community does not allow the profession to grow in Ecuador.

The demand for T&I services exists, especially in the three main cities of the country. In Quito and Guayaquil a problem exists between experienced and inexperienced workers, where there is not enough work for younger professionals. The experienced professionals dominate the market; they are considered to be better qualified than graduates because of the number of years of experience they have, even though they may lack a formal university diploma in T&I; in fact, sometimes they have no university degree at all (Gonzales, 2014).

Technology

Surprisingly, the views of the translators and interpreters on technology were quite positive. They see technology as an ally instead of a threat. On the other hand, the media and people in general often portray technological innovations as a replacement for human labour. All the interviewees agree that the technological tools or devices that can be invented in the near future will not have the required human capabilities to accurately decipher, understand and convey translations accurately. Common sense, reasoning and criteria selectivity are essential for translating and interpreting, and these traits can only be completed by human beings. Few of the interviewed professionals use machine translation software in their daily practice. Some argue that the yearly licenses are very expensive and that the software is too complex to setup. The T&I graduates claimed they learned how to use these tools after graduating from university.

Recommendations

One of the main objectives of this paper was to explore the status of the T&I profession in Ecuador, as well the effects of technology. It has been found that several important aspects must change in order for the industry to be promoted in the country. Ecuador is in effect a good place to have a career as a translator and interpreter because the demand exists.

Governing Body. One of the main problems of the industry is the lack of organisation and control over professional practice; this directly affects fair rates, and allows for professional intrusiveness in the market. Ecuador urgently needs a serious, organised and acknowledged institution that would oversee the practice of T&I language services. Such an institution, or institutions, would be in charge of setting standards, regulating and monitoring freelance interpreters, agencies and overseeing interactions with clients. Freelancers need to be supervised, so that they meet formal education requirements and are certified as competent enough for the market. This entity should also monitor translation agencies to make them pay set rates to the translators and interpreters who contract their services. It is also important for clients to be well informed about the industry. Clients must be educated on the ethical working procedures and conditions of professionals. Most importantly, clients must have a forum to voice complaints and appraisal of professionals. As discussed, ATIEC is currently the closest thing to this, but it is lacking in many ways. ATIEC may have a large role to play in improving the industry on a national scale; however, this needs to be investigated further, and is outside the scope of this paper.

There are many countries in the world which have institutions and associations that certify people as interpreters and add them to their online directories after they pay test and admission fees. However, the quality and conditions of their services are unknown. Hence, they grant status to the interpreter or translator, without necessarily verifying whether they have the required degree or expertise in the profession. In that case, what those entities are really doing is harming the profession (Pym, Grin, Sfreddo, & Chan, 2012). This is something that needs to be avoided in Ecuador, going forward.

The Ecuadorian T&I professional community should be more united and less individualistic. Translators are generally not open towards new professionals; many of them are excessively competitive. They should realize that by being organised and united, aiming for the same objectives, they could improve their working conditions and contribute to developing their profession.

Technology. Concerning technology, results demonstrated that it is not perceived by T&I professionals as a threat but as a support for performing and organising their tasks. Machines are still not able to perform important tasks.

CONCLUSION

Ecuador is a developing nation that has been in an expansionary phase over the past decade; it has enough cross language economic and political operations to supply a thriving T&I industry. Immigration, tourism, oil, exports and political alliances have ensured a constant demand for the translation of documents and interpretation of conversations. However, despite the demand, people in Ecuador do not recognise the essential role of professional qualified translators and interpreters. These tasks have been taken up by non-experts, and often with poor quality. This paper investigated the current status of the T&I profession, seeking to uncover how it can become more prominent across society.

The interviews provided insight to the complexity of the T&I industry in Ecuador. It was discovered that a key problem in the profession is intrusiveness. This is a problem both from within the profession and from outside. In larger cities competition is fierce and leads to division amongst professionals. There was a concern from younger professionals that those with years of experience were creating barriers for their entry to the market. A greater problem was the threat from service providers that are outside the official profession. Ecuadorian society, at large, has a relaxed attitude to T&I work, and believe that anyone with language proficiency can complete such tasks. This has allowed many unqualified people to take on T&I duties on an ad hoc basis, and some even make this their main activity. Currently, there is no way of knowing how many people in the industry are unqualified, nor the quality and accuracy of work being completed. This unfairly shrinks the market share of qualified professionals, and threatens the industry, as poor and unprofessional services give the whole industry a negative image. Today, the two main organisations that represent the industry are limited. The JC has included T&I as a category of professions required to perform duties for the judiciary. Their registration requirements are not overly stringent, but they do ensure some degree of

professionalism and quality. The JC has a limited number of professionals registered, eighty in total. Furthermore, the JC only qualifies people to work for judiciary duties, but does not go any further in terms monitoring or regulating the industry outside of this. ATIEC, on the other hand, has attempted to take on a broader role in the industry. They are an organisation of T&I professionals with the noble aim of promoting the industry. However, to date, they are too small to qualify as the leading national organisation that the industry desperately needs. Only 41 professionals are registered with ATIEC; it appears that they have not been able to attract a large following and support of professionals from around the country, for whatever reasons. There is an urgent need for the professionalisation of this industry.

Based on the information gathered, some recommendations can be made for the T&I industry. First of all, it is essential that there be greater cooperation and courtesy amongst all professionals, young and old. There is plenty of work to go around, especially if the industry can achieve the reputation it deserves around the country. By working together, professionals can work to weed out unqualified translators, and to promote the reputation of the industry as being professional and prestige. Second, there is a definite need for one or multiple regulatory organisations to represent the entire industry. Professionals need to organise themselves to develop a charter for such an organisation, making inclusiveness and transparency a primary value of the process. There are enough known professionals from the JC database and ATIEC to start this process. Finally, legislators need to become involved in the long term, to ensure that the standards and integrity of the profession are maintained, with punitive measures directed at anyone breaching such standards. If these measures are embraced by the professionals that constitute the industry today, the T&I profession will begin to take its rightful place amongst the other respected and prestigious professions around the country.

REFERENCES

Asociación de Traductores e Intérpretes del Ecuador (ATIEC). (n.d.). Misión, visión, objetivos e historia. Retrieved from ATIEC website: <http://www.atiec.org>

Bernier, P. (2013, January 14). Speaking my language: TransPerfect bridges the communications gap. Retrieved from Transperfect website: <http://www.transperfect.com/>

Bowen, M. (2000). Community interpreting. AIIIC. Retrieved from <http://aiic.net/page/234/community-interpreting/lang/1>

Clarín. (2015, October 30). Intérprete y traductor: ¿Por dónde empezar? Retrieved from http://entremujeres.clarin.com/trabajo/capacitacion/interprete-traductor-trabajos-salida_laboral-universidades-asociaciones_0_1334866923.html

Coanca, M. (2012). The impact of the Information Technology on the EU linguistic sector. *Journal of Information Systems & Operations Management*, 6(2), 1-10.

Corroto, P. (2010, May 26). El “boom” nórdico no tiene traductores. Retrieved from Público website: <http://www.publico.es/culturas/boom-nordico-no-traductores.html>

Dag Hammarskjöld Library. (2016). What are the official languages of the United Nations? Retrieved from <http://ask.un.org/faq/14463>

Dam, H.V., and Zethsen, K.K. (2011). The Status of Professional Business Translators on the Danish Market: A comparative study of company, agency and freelance translators. *Meta: Translators' Journal*, 56 (4), 976-997. doi: 10.7202/1011263a

Dredge, S. (2014, July 16). 10 things you need to know about translation technology. Retrieved from The Guardian website: <https://www.theguardian.com>

The Economist. (2015, February 7). Say what?: Technology may not replace human translators, but it will help them work better. Retrieved from The Economist website: <http://www.economist.com>

Errico, E., & Morelli, M. (2015). La palabra a los oyentes: los comentarios del público en un cuestionario sobre la percepción de la calidad de la interpretación consecutiva de estudiantes en prácticas. *Monografías de*

Traducción e Interpretación, 281-301. doi:10.6035/monti.2015.ne2.11

European Parliament. (n.d.). Language policy. Retrieved from European Parliament website: <http://www.europarl.europa.eu>

General Secretariat of the Council. (2012). The language service of the general secretariat of the council of the European Union. Consilium. doi:10.2860/79193

González, M. (2014, April 14). ¿Cuánto vale la traducción? La República [Quito]. Retrieved from <http://www.larepublica.ec>

The Guardian. (n.d.). Tech is removing language barriers – but will jobs be lost in translation? | Education |. Retrieved from <https://www.theguardian.com>

Hardy, Q. (2015, January 24). Cae otra vez “Torre de Babel”: La tecnología de traducción demuestra su valor. The New York Times. Retrieved from <http://search.proquest.com>

House, J. (2014). English as a Global Lingua Franca: A Threat to Multilingual Communication and Translation? Cambridge University Press, 47(3), 1-8. Retrieved from <http://search.proquest.com>

Jiménez, E. (2014). Interacciones sociales y tecnológicas en el entorno profesional de la traducción. Servicio de Publicaciones, Universidad de Murcia, 27, 4-12. Retrieved from <http://search.proquest.com.ez>.

Jiménez-Crespo, M. A. (2013). Technology, localization and translation: evolving conceptualizations. In Translation and web localization (pp. 5-15). New York, NY: Routledge Taylor and Francis Group.

Judicial Council. (n.d.). Consulta de peritos acreditados – Sistema Parcial. Retrieved May 31, 2017, from http://appsj.funcionjudicial.gob.ec/perito-web/pages/peritos_nacional.jsf

Judicial Council. (n.d.). Califíquese como perito de la función judicial. Retrieved from Judiciary Council website: <http://www.funcionjudicial.gob.ec>

Kelly, K., DePalma, D.A., and Stewart, R.G. (2012, May 31). The language services market: 2015. Common Sense Advisory.

Kelly, N., & Zetzsche, J. (2012). Found in translation: How language shapes our lives and transforms the world. Penguin Group. New York.

Kurtz, A. (2013, October 30). The new American Workplace: The hottest job skill is...Retrieved from CNN Money website:<http://money.cnn.com/2013/10/30/news/economy/job-skills-foreign-language/>

Ministerio Coordinador de Conocimiento y Talento Humano. (2013). Conozca las 10 carreras del future. Retrieved from <http://www.conocimiento.gob.ec/conozca-las-10-carreras-del-futuro-2/Munday>, J. (2012). *Introducing translation studies: Theories and applications*. Abingdon, Oxon: Routledge.

Nationalencyklopedin. (2014). Nationalencyklopedin: [Bd] 38. Malmö: From <http://www.ne.se/>

National Institute on Deafness and Other Communication Disorders. (2015, June 24) American Sign Language | NIDCD. Retrieved from <https://www.nidcd.nih.gov/health/american-sign-language>

Localization Industry Standards Association. (2010). Glossary. Retrieved from http://web.archive.org/web/20100315061742/www.lisa.org:80/Glossary.108.0.html?ti_d=1

Ochoa, A. (2016, June 21). El 'aparato' que le traduce al oído. *Portafolio Noticias Financieras* [Bogota].

Opachanova, D. (2013). *Procesos cognitivos en la interpretación. Memoria vs. manejo de cambio de turnos, toma de decisiones vs. polisemia* [Doctoral dissertation]. Universidad de Alcalá, Alcalá de Henares, España). Retrieved from [http://dspace.uah.es/dspace/bitstream/handle/10017/23674/TFM Opachanova.pdf?sequence=1&isAllowed=y](http://dspace.uah.es/dspace/bitstream/handle/10017/23674/TFM%20Opachanova.pdf?sequence=1&isAllowed=y)

Organization Internationale de la Francophonie. (2013). *Implementing Multilingualism in International Organizations: Putting linguistic diversity into practice*. Retrieved from Éditions Nathan website: <http://www.affoimonde.org/documents/anglais.pdf>

Pym, A., Grin, F., Sfreddo, C., & Chan, A. L. (2012). *Studies on translation and multilingualism: The status of the translation profession in the European Union*. Retrieve from European Commission website: http://ec.europa.eu/dgs/translation/publications/studies/translation_profession_en.pdf

De Rioja, L. (2016, September 15). I wish I'd known. [Video file]. Retrieved from <https://youtu.be/BdmSGdrFTy8>

Semerikov, O. (2015, September 21). Will machine translation ever replace human translators? | LinkedIn [Web log post]. Retrieved from <https://www.linkedin.com/pulse/machine-translation-ever-replace-human-translators-oleg-semerikov>

Sin-Wei, C. (2015). Translation technology. In Routledge encyclopedia of translation technology. Routledge, New York.

Speedy Publishing. (2014). Sign Language Definition. In Sign Language (pp. 1-4). Newark, NJ.

El Telegrafo. (2013, April 21). La falta de intérpretes afecta el accionar en procesos judiciales. [The lack of interpreters affects the justice proceedings.] El Telégrafo [Quito]. Retrieved from <http://www.eltelegrafo.com>

United States Bureau of Labour Statistics (2016). Occupational outlook handbook. Retrieved from Bernan website: <http://www.bls.gov/home.htm>

United States Military. (2014). - Joining the Military - Military.com. Retrieved from http://www.military.com/Recruiting/Content/0,13898,052108_Career_spotlight-Translators.htm

Yuste, J. (2011). Pensar en traducir la publicidad. Universidad Complutense de Madrid, 2(1), 142-143. Retrieved from <http://search.proquest.com>

APPENDIX

Appendix A

Interview questions

1. Where did you study and how many years of experience do you have?
2. Do you work as a freelancer, for an agency, an NGO, the government, a company or other?
3. What are your areas of expertise?
4. What type of interpretation is the most common in Ecuador? Consecutive, simultaneous, whispered, bilateral, escort?
5. Which are the rates in Ecuador for translations, cost per word/sheet of a specialized document. For interpretation, day and half-day fees and the extras?
6. How do you think it will develop in the following years and what could the professionals of the area do in order to improve the conditions?
7. What do you think about the Ecuadorian market; is it overcrowded?
8. How do you perceive your status as a translator and interpreter?
9. Which are the main challenges in the country? What about the advantages of working in Ecuador?
10. In what areas would it be useful to get specialized in for the Ecuadorian market? Or would it be better to diversify toward multiple fields?
11. Which are the best and worst paid fields in Ecuador?
12. Economically speaking, is it better to work as a freelancer, for the government, for an NGO, a company or an agency? Of these, which is the worst paid option?
13. Can a translator and/or interpreter make a living out of their profession in Ecuador or not?
14. What could a recent graduate do in order to enter this market?
15. How often does the Judiciary Council hire your services? Do they also hire people who are not listed by the government, e. g. from an agency? Are there any other intermediaries?
16. Do you have an official stamp to certificate the documents you translate? Are you able to certify legal documents with a notary approval?
17. What do you think the role of technology will be in interpreting and

translating in the future? Will this lead to less demand for your profession? Do you think people in general may lose appreciation for your work because of technology?

18. What software have you found helpful in your daily translations and interpretations?
19. Did you learn to use the AMT tools you use today, at school or in practice?
20. Can you describe your interactions with your clients? How do you agree on the contract terms and the paying method?
21. How would you describe the interactions within the T&I Ecuadorian community?

Appendix B

Interviewee's profiles

Table 1

Profile of people interviewed

	Subject 1	Subject 2	Subject 3	Subject 4	Subject 5	Subject 6
City of residence	Quito	Ibarra	Ibarra	Quito	Cuenca	Quito
Nationality	Ecuador	Ecuador	Ecuador	Ecuador	Ecuador	Ecuador
University Diploma in T&I	Yes	Yes	Yes	Yes (T)	Yes	Yes
Studies abroad	Yes, Paris and Bologna	No	No	No	Yes	No
Years of experience	+20	4	4	3	+8	+8
Member of ATIEC	Yes, former president.	No	No	No	No, but ATA 2014	Yes
Qualified as expert by the Judiciary Council	No	No	No	Yes	Yes	Yes
Current form of employment	Freelance	Gov. Institution	Gov. institution	Freelance	Company part-time & Freelance	Freelance
Area of expertise	Literature	Education	Education	Oil industry, Law.	Legal, agriculture	Int. Trade, legal
Full time T&I	Yes	Yes	Yes	Yes	Yes	Yes
Working languages	Spanish English French Italian	Spanish English	Spanish English	Spanish English	Spanish English	Spanish English

Chapter 4. The uncertain future of the translation and interpretation industry in Ecuador

	Subject 7	Subject 8	Subject 9	Subject 10	Subject 11	Subject 12
City of residence	Quito	Cuenca	Cuenca	Quito	Quito	Quito
Nationality	Ecuador	Ecuador	Ecuador	Italy	Ecuador	Ecuador
University Diploma on T&I	No	No	No	Yes	Yes	No
Studies abroad	Yes, China	No	Yes	Yes	Yes	Yes
Years of experience	4	1	4	+8	25	+14
Member of ATIEC	No	No	No	No	Yes	Yes

Qualified as expert by the Judiciary Council	Yes	Yes, since 2016	Yes	Yes	Yes	No
Current form of employment	Freelance	Freelance	Freelance	Freelance	Freelance	Freelance
Area of expertise	Legal Civil construction	Legal	Legal	Legal, trade	Legal, international trade, foreign affairs, politics, economy, scientific	Foreign Affairs, legal, international trade, telecommunications, oil and gas
Full time T&I	Yes	No, also English teacher	No	Yes	Yes	Yes
Working languages	Spanish Mandarin	Spanish English	Spanish English	Italian Spanish	Spanish English French	English Spanish

	Subject 13	Subject 14	Subject 15
City of residence	Na	Na	Na
Nationality	Ecuador	Ecuador	Ecuador
University Diploma on T&I	Yes	Yes	No
Studies abroad	Yes	No	Yes
Years of experience	7	5	+30
Member of ATIEC	No	No	No
Expert qualification by the Jud. Council	Yes	Yes	No
Current form of employment	Freelance	Agency	Agency owner
Area of expertise	Medical	Generic	International trade, foreign affairs, telecommunications, NGO.
Full time T&I	Yes	Yes	Yes
Working languages	Spanish English	Spanish English	Spanish English

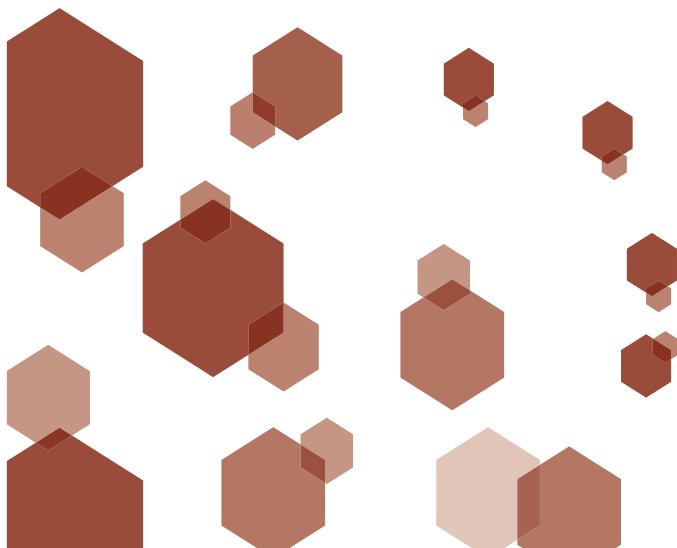




CHAPTER

5

A better way of learning: inclusive classrooms and multiple intelligence theory



In 2006, the Convention on the Rights of Persons with Disabilities concluded that there should be “[n]o exclusion from free and compulsory primary education, or from secondary education, on the basis of disability. [Furthermore, children should have the] [a]ssurance of an inclusive education system at all levels and in lifelong learning” (United Nations Educational, Scientific and Cultural Organization [UNESCO], Policy guidelines, 2009, p. 30). The inclusive classroom is a learning model that places students with learning disabilities in regular classrooms and accommodates the needs of each student. This model is contradictory to the traditional curriculum where all students are expected to conform to what has been designed for the majority. As a result of the traditional system, many students, inadvertently, become excluded (Norel & Laurențiu, 2011). Inclusive classrooms seek to create a sense of community, support, flexibility and adaptability to promote the success of all students (Schrand, 2008). Schools with inclusive classrooms have a rich diversity within the classroom, and the teacher has the responsibility of including all students and making each of them achieve objectives, respecting their space, styles and particular forms of learning. Schrand describes that the role of teachers in inclusive classrooms is a key element for student development. Schrand states that students need to be guided by teachers on how to learn and be allowed to leverage their individual differences, strengths and weaknesses. One way to do this is by acknowledging multiple intelligences (MI) in the classroom.

In 1998, Gardner developed a new view of intelligence that has gained popularity in education curriculums around the world (Chen, Morán, & Gardner, 2009). This is known as Gardner’s multiple intelligence theory (MIT). He stated that there are multiple aspects of intelligence including “such areas as music, spacial relations, and interpersonal knowledge in addition to mathematical and linguistic ability” (para 1). Gardner expanded on the two traditional intelligences, of verbal and computational, to list eight key intelligences: verbal-linguistic, logical-mathematical, spatial-learning, kinaesthetic-learning, musical-learning, interpersonal-learning, intrapersonal-learning and naturalistic-learning intelligence (Gardner, 1999). Gardner recommended that educators take all of these intelligences into account in the classroom, as each one is needed for

people to productively function in society. Thus, teachers should emphasise and teach a broader range of talents and skills in the classroom (Brualdi 1996).

Ecuador has taken deliberate steps to promote the inclusion of people with disabilities across its society. This can be credited in large part to the current president (2017), Lenin Moreno, a paraplegic himself. He served as vice president between 2007 and 2013. Moreno (2012) clarified his long term objectives: “Solidarity—not as charity, but rather as the recognition of others as equals—is the basic pillar for initiating social inclusion” (para. 7). As vice president, Moreno oversaw a number of positive changes for disabled people. For example, in 2010 he championed a new law that states that all organisations with over twenty five employees must hire people with disabilities (four percent of their total staff) (Reed, 2015). In addition, inclusive education has been made a priority: “the government has set out to universalise access to, and improve the quality of, education, ensuring the effects of learning domino across the social strata” (The Business Year, 2015, para. 1). The World Bank praised the efforts in Ecuador in 2015 by acknowledging the government’s commitment “to promoting long-term, comprehensive, and sustainable investment in Ecuador’s human capital, which will bear future multiplier effects throughout all sectors” (para. 1).

This study focuses on MIT and its impact on inclusive classroom educational platforms in Ecuador. The ability of this strategy to enhance all students’ learning abilities in the classroom will be tested. To assess its application, a private primary school in Guayaquil was selected as a case study. The school implemented inclusive classrooms using MIT as the basis of the new curriculum.

Teachers at the school went through exhaustive theory and practical training sessions, supplemented by guided readings and hypothetical exercises in MIT. Having trained their teachers, the school proceeded to design classrooms based on inclusiveness and MIT. The strategy aimed to adhere to each MI skill. In order to monitor this process, specific performance criteria were established for both students and teachers; the process was ongoing, requiring constant

communication with teachers. Before implementing the strategies, the school conducted an MI test with students in order to ascertain their development level prior to the new methods. Once determined, the teachers proceeded to apply the new strategies to those classrooms. Lesson plans were reviewed and observations were made to monitor the correct implementation of the proposed strategies. A subsequent test was administered to the students to see if there was any changes in their MI test scores. The results showed improvements at all levels (see Table 4 in Results).

This study assesses the instruments and methods the teachers used to implement this new strategy in the school. This is done in multiple ways including a literature review of MIT guidelines, assessing the test results the school implemented and interviewing the teachers and the director of the school, in order to obtain their personal experiences with the process.

This research is intended for teachers as a guide on inclusive classroom learning models using MIT. This can assist teachers by providing strategies to deal with learning problems in the classroom (Hansen & Morrow, 2012). Furthermore, this is intended as a supporting document for teachers of basic education seeking to work to promote and facilitate the inclusion of students with learning difficulties. These strategies promote the particular strengths and weaknesses of each student, guiding them to stand and function successfully in education.

The study begins with a literature review, describing common learning disabilities, MIT, the eight MIs and a brief background of the school. Next, the methodology is provided, specifying the study framework, the scope of the investigation and the data collection tools. Subsequently, the implementation of the new curriculum based on the MIT teaching strategies is analysed in the results and discussion part of the paper. In the conclusion, we summarise the key results, followed by recommendations that could contribute to future research in inclusive education programs. Overall, there were positive results demonstrated by students at the school after MIT was implemented. In addition, teachers gave mostly favourable reviews of the approaches implemented.

LITERATURE REVIEW

Teachers should have a clear understanding of the characteristics of each type of learning disability, as this knowledge allows them to understand their students' weaknesses and talents. The common learning disabilities found in the classrooms are attention deficit hyperactivity disorder (ADHD), and disabilities where students have difficulties processing literature, such as dyslexia and dysgraphia (Board & Institute, 2001). These disorders affect the way students are treated by teachers, determining their academic and behavioural performance, and affecting their self-esteem. A child with these disorders often has a 'normal' intelligence level, including visual and auditory acuity. According to Armstrong (2012), the only difference is that students learn differently, demonstrating greater difficulty capturing, processing and mastering conventional educational tasks. Armstrong's argument clarifies that the learning process of children with learning disabilities is different, requiring them to exert more effort to adapt to the classroom. Lyon (1996) points to what is not meant when the term learning disability is used: learning disabilities are not attributed to "mental retardation, emotional disturbance, cultural difference, or disadvantage" (p. 54).

Types of Disabilities

The four most common types of learning disabilities children face today are dyslexia, attention deficit disorder (ADD), autism spectrum disorder (ASD), and ADHD.

Dyslexia. British Columbia School Superintendents' Association (2011) state that dyslexia is a reading disorder in which the automation of the identification of words or writing becomes difficult. The existence of this disorder has been questioned because evidence based on neuroimaging and genetic research does not substantiate the existence of dyslexia. People diagnosed with dyslexia are visual multi-dimensional thinkers. They are intuitive, creative and can be outstanding learners.

ADD. ADD is a childhood behaviour disorder that refers to excessive and out of the ordinary activity, including a difficulty to stay still. Armstrong's

(2012) view on children with ADD is that, due to their high energy levels, they have enhanced ability to manage their bodies and quick responses to environmental stimuli. ADD is a condition that causes a persistent pattern of difficulties resulting in three different behaviours: inattention, hyperactivity, and impulsivity (Armstrong, 2012).

ASD. ASD is the lack of or inadequacy of orientation activities and the selection and maintenance of attention on particular objects. It also refers to a control and participation deficiency with psychological processes. Autism implies a group of complex disorders of brain development. The disorders, present in different degrees, are characterized by difficulties in social interaction, verbal and nonverbal communication and repetitive behaviour (Armstrong, 2012).

ADHD. British Columbia School Superintendents' Association (2011) states that ADHD is a set of traits and behaviours that are characterised by inattention, hyperactivity and impulsivity, which affects a person's cognitive behaviour. There is a high degree of frustration and low level of patience as well as low self-esteem; there is an increased likelihood of difficulties with interacting with peers. There are cases where aggressive and defiant behaviour appears, especially due to difficulty accepting and abiding by set rules. Motor activity results in hyperactivity, at times manifesting itself as clumsiness and failed psychomotor skills.

MIT

Gardner's MIT recognises that everyone is born with all MIs (Gardner, 1993). However, the degree of development of each intelligence varies from person to person. This has a significant consequence on learning in the classroom, especially when the traditional teaching methods focus only on two intelligences, linguistic and computational. This is not fair to students that demonstrate greater difficulty in these intelligences. MIT suggests that educators need to provide an environment for learning where all students are able to utilise their stronger intelligences, whilst improving their weaker ones (Brualdi, 1996). Each student will find it easier, or more difficult, to learn

depending on which manner material is taught in (learning style). Gardner acknowledges that teachers cannot cater for all learning styles in every class, but they can show students how to use their stronger learning styles to learn and demonstrate their learning in different subjects. For example, when teaching about history, teachers can suggest to students with musical abilities to create a song that explains the historic events tested (Gardner, 1993). In addition, as students have different learning strengths, teachers should evaluate students differently. Armstrong (2009) suggests that teachers create “intelligence profiles” for each student, so they can properly assess each student. Furthermore, teachers will have a better idea of the type of learning style that would be more appropriate when teaching different topics. All MIs act as a whole, and should not be thought of as separate learning styles. Rather they should be thought of as overlapping styles. Teachers should try to incorporate more than one MI in every lesson.

MIs. MIT teaching methodologies are essential for performance improvement in children with disabilities. Gardner initially identified seven MIs, but added an eighth in the 1990s: naturalistic intelligence (Gardner, 1999). This intelligence deals with identifying things from the natural world such as animals, plants, rocks types and weather patterns; typical professionals that would identify with this intelligence include people in meteorology, botany, and zoology (Gardner, 1999). The ideal classroom scenario would be to combine all of these areas, ensuring that all students are included. Likewise, MIT strengthens those intelligences that are not thoroughly developed, giving the student multiple opportunities to showcase their abilities in the areas they thrive in.

Verbal-Linguistic. Verbal-linguistics intelligence consists of the ability to think with words and to use language to express and appreciate complex meanings (Norel & Laurențiu, 2011). In order to establish an area of verbal-linguistic learning, it is important to focus on the four basic language skills: listening, speaking, reading and writing. While they are listed separately, it is important that teachers work to combine them when working with children. There are significant strategies to develop and practice these skills. Working

with MI, teachers should try to apply them in all curricular areas, not just in the area of language. Strategies include the use of numerous resources, such as articles, poems, rhymes, acrostics and word games. These types of resources are needed to strengthen language skills and to give the student a nurturing environment in their native language (Armstrong, 2009). All areas of learning should include activities that foster the development of language. Students may feel motivated to write about something familiar such as a field trip, significant learning experience, screening of a video or an interesting conference. Furthermore, writing anecdotes, graffiti, letters, brochures, pamphlets, speeches, reports, poems and newsletters are excellent strategies to help students' creativity, while having fun (Morán, 2007).

Logical-Mathematical. A person with logical-mathematical intelligence has a high degree of abstract reasoning, allowing them to categorise, build relationships and organise information into logical schemes and patterns (Nolen 2003). To boost the mathematical-logical development, it is vital to note that everything that is said must be consistent and logical. Morán (2007) states that to strengthen logical thinking skills, teachers should focus on basic skills such as sorting, serialising, ordering, following patterns, inferring, synthesising, comparing and creating models. These tools are applicable to any curriculum area, enriching the learning processes of the respective content and also giving the student the opportunity to develop the ability to think logically, which will be very useful when solving everyday problems and understanding their environment.

According to Morán (2007), this process of scientific thinking is applicable to all areas of the curriculum and is accomplished by researching, observing or performing experiments with relevant data and conclusions. Also, formulating hypotheses or explanations and finding examples, comparisons and relationships between concepts is essential in this process. In this way, the teacher fosters an experiential and meaningful learning process with their students and strengthens and develops their skills of logical-mathematical thinking. Another way to do this is by using logical schemes like Venn diagrams and syllogisms to determine validity of premises, and creating analogies to reveal proportional relationships (Morán, 2007).

Spatial-Learning. Armstrong (2012) explains that spatial-learning intelligence is the capacity to understand three-dimensional images and shapes. A high level of development of this intelligence allows a person to see an object in different ways or in various perspectives, such as the negative space around a figure, at the same time seeing the figure itself, or detecting hidden or similar forms in what they see.

Morán (2007) explains that the first steps in establishing an area of spatial learning is to remodel the classroom and make it a pleasant place for children. A primary aspect to consider when one wants to develop or strengthen spatial intelligence is graphical representations. When hearing, written or oral tasks are supported with graphics, photographs or diagrams, learning is facilitated and retention is reinforced. The graphical representations of information or abstract concepts fulfil valuable educational functions, and enrich teaching, allowing clarification of what the teacher is explaining.

Kinaesthetic-Learning. Kinaesthetic-learning intelligence has to do with movement and the body. By possessing the skills to manage one's body, children are more able to manipulate objects and improve physical skills (Armstrong, 2009). An important part of developing and stimulating kinaesthetic intelligence is the reflection of body awareness. In this way, the student knows the role that their body plays in the learning process. Thus, the participation of the body becomes an active and conscious activity, and, eventually, a priority.

Kinaesthetic activities are useful for teachers, and have been crucial methods for learning, especially at early ages (Armstrong, 2009). Dramatising something theatrically provides students the opportunity to become the object of study, giving life to academic content. This is valuable at all levels of education, but takes on special importance in basic education, when hormonal, physical and psychological puberty changes hinder learning abstractions (Morán, 2007). There are several strategies that can be used for this purpose, such as theatre, role play, creative dramatisation and drills.

Musical-Learning. Matto et al., (2006) explains Musical-learning intelligence. It is the sensitive level that an individual shows towards melody, rhythms, tones and harmony. A person that has developed this intelligence listens and shows interest for a variety of sounds, including human voice, environmental sounds and music, and is able to organise these sounds in meaningful models.

Morán (2007) states that the development of musical-learning intelligence is not related to music classes taught in schools. Learning through music should be used as a resource in all areas of the curriculum. If this is achieved, both the teacher and the student can attain an additional benefit: the appreciation for music and for the skills that can be developed in those who have not previously had contact with music. A simple way to incorporate music into the classroom is background music. This can play an important role in all education.

Interpersonal-Learning. Nolen (2003) explains interpersonal-learning intelligence. This is linked to the interaction between people. It involves the capacity of a person to understand others and interact effectively with them; this is demonstrated by realising the different moods, temperaments, motivations and abilities of people that one interacts with. It is impossible for teachers to teach without interaction with others. Proper management of this interaction and relationship with others is a skill children can enhance through interpersonal-intelligence learning (Morán, 2007). Classroom rules should be established jointly by students and teachers, defining codes of appropriate behaviour based on human values, spirit of collaboration and equity.

Intrapersonal-Learning. Nolen (2003) also discusses intrapersonal-learning. This is the capacity that a person has to know oneself, and using that knowledge to organise and manage their own life. To develop intrapersonal intelligence, it is necessary to consider strengthening the self-esteem of students. This means that the educational environment should reinforce positive feelings, concepts and assessment towards students. To achieve this, students should feel valued, lovable, competent in their environment and able to participate and contribute to others (Armstrong, 2009).

Morán (2007) explains that students with high self-esteem are more confident about their abilities, especially in the classroom setting. They also develop the ability to learn from their mistakes and feel comfortable with their strengths and weaknesses. When it comes to correcting or showing students their mistakes, the teacher should be assertive and identify the precise moment of the mistake and how to correct it. The best way to do this is in private and by giving feedback or constructive criticism. That way the student learns that mistakes are cues for improvement, and their attitude to their own mistakes will be favourable.

Naturalistic-Learning. Armstrong (2012) states that all human beings are born with naturalistic-learning ability; however, it is more developed in some people, and they have the advantage over others when observing patterns of nature, and identifying or classifying objects. Armstrong summarises Gardner's argument that the essential capabilities of naturalistic learning includes observation, reflection, establishing connections, classification, integration and communication of perceptions about the natural and human world. Such skills can enhance learning in all disciplines.

A forest, jungle or space with abundant natural life is not necessary to develop this intelligence. Teachers can encourage naturalistic-learning skills from the classroom in many ways. A useful strategy is the panoramic view of the Earth, using actual photos or satellite programs such as Google Earth, which allow students to visualise the planet as a single interconnected system (Morán, 2007). To develop this intelligence, a classroom museum can be implemented: a designated space in the classroom intended for displaying objects for reflection and study according to the content in the curriculum. Students may assume roles of collectors, researchers and curators or managers (Armstrong, 2012).

The school

According to the UNESCO (Towards inclusive education, 2009), each country has the duty to meet the needs of all its children through their school system, addressing their individual strengths and weaknesses. The Ministry

of Education in Ecuador has made inclusive learning classrooms a priority across the nation. This validation promotes MIT as a viable model for inclusion classrooms. The school is a prestigious private institution that is located in central Guayaquil. The school caters for both preschool and primary school students. In 2002, they received their first special-needs student, with Asperger's syndrome, resulting in the school moving to implement MI learning to all its classrooms. The school now bases its educational program on being inclusive (The school, personal communication, 2016.). The teachers at the school applied a deliberate MIT curricula to their classes. The techniques they used are summarised in table 1.

Table 1
Teaching techniques applied at the school for each MI

MI	Learning processes implemented in the classroom
Linguistic	<ul style="list-style-type: none"> · Narration or reading stories , myths and legends · Working with media (magazine articles, radio, television, etc.) · Lectures · Rhymes, poetry, tongue twisters, acrostics and other word games. · Theatrical Reading · Preparation of summaries or synthesis from what you have read or heard. · Didactic conversation. · Interviews, discussions, and round table. · Writing chronicles and diaries · Creative writing.
Logical Mathematical	<ul style="list-style-type: none"> · Classification, serialization , creating patterns , · Planning and solving logical and everyday problems. · Handling of concrete material to enhance logical thinking (Tangram, logical blocks, base ten, etc.) · Definition of concepts by inductive and deductive reasoning. · Scientific method for testing and validation of hypotheses through observation, experimentation, interpretation of data and drawing conclusions. · Organization of information in logical sequences. · Identification of examples, comparisons and relationships between concepts. · Preparation of logic diagrams (Venn diagram, syllogisms, mind maps, etc.) · Deciphering codes.
Spatial	<ul style="list-style-type: none"> · Atmosphere properly distributing wing space and visual stimuli within it. · Using graphics, drawings, photographs, diagrams and videos as a source of information or evaluation. · Modelling in three dimensions · Development of graphic organizers for information: spider conceptual map, map sequence, matrix comparison and contrast, hierarchical map, outline cycle, among others. · Use of shapes, sizes and colours as a teaching resource.

Corporal	<ul style="list-style-type: none"> · Dramatization: Formal theatre, improvisation, role play, mimicry, etc. · Creative and conscious movement of the body · Interpretation of body concepts, processes or mental maps · Dance , sports and games involving movement · Operation and use of the body as a tool to explain (by the teacher) · Using the body to represent information.
Musical	<ul style="list-style-type: none"> · Passive Listening: Background Music · Active listening: reflection, criticism or analysis from what is heard in a song. · Using music as a source of creative inspiration · Using music to develop coordination, rhythm and speed
Interpersonal	<ul style="list-style-type: none"> · Team work · Collaborative learning activities. · Active participation in the development of rules and agreements for healthy living inside and outside the classroom. · Distribution of orders and leadership roles in the classroom. · Evaluation of ideas together · Debates and educational discussions. · Appropriate resolution of conflicts. · Practice to empathy, companionship, kindness, positive relationships and friendship.
Intrapersonal	<ul style="list-style-type: none"> · Implementation of activities that require introspection (journal writing, recording anecdotes, stories, telling of experiences, emotions analysis) · Identification of strengths and weaknesses. · Goal setting · Acquisition of commitments · Assumption of situations that should make decisions. · Conducting activities in which the student has the freedom to choose and the ability to translate their personal touch.
Naturalistic	<ul style="list-style-type: none"> · Observation, analysis, reflection, classification and communication perceptions of the world around them and the phenomena that occur. · Collect objects. · Use of real panoramic images of Earth for analysis of it (programs like Google Earth) · Implementation of the “ Museum classroom” · Field trips · Direct experimentation activities (laboratory) · Sensitization to care for nature and conservation of it.

Note. Adapted from Generalitat de Catalunya (n.d.).

METHODOLOGY

The scope of the study is primarily descriptive, but it also contains some analysis of perceptions and opinions of teachers. Additionally, the research had a mixed approach, combining quantitative and qualitative research. To validate the effectiveness of inclusive classrooms and MI strategies at the school, an investigation into the methods implemented by the school was conducted. For this, test results and other teaching materials were provided to researchers. Furthermore, direct observation and interviews with teachers and the director

were conducted. Information from observations and interviews were recorded by note taking.

The school conducted tests of students' learning abilities prior to implementing the new MI learning methodology. Later, they retested students to see if there were improvements. These tests were taken internally and administered by the school in order to measure the effectiveness of MI methods of teaching. These test results are presented in the results section in table 4. For the qualitative aspect of the research teachers and the director of the school were interviewed regarding the overall implementation and results of the new learning environment (see results table 5). The combined results shed light on the intricate aspects of implementing the new learning methodology.

Population sample

Test results. The test results both before and after the MI classrooms consisted of fifty children, from fourth through seventh grade. This included all students enrolled in the classrooms; hence the entire population was studied.

Table 2

Test score study population: Total students and cases of learning disability inclusion students per classroom at the school.

Year level	number of students per class	LD students per class
4th	13	2
5th	12	2
6th	14	2
7th	11	2
TOTAL	50	8

Note. LD=learning disability

Interviewees

Researchers asked the teachers of each MI classroom questions regarding their opinions about the implementation and ongoing strategy of inclusive MI

classrooms. The interviews were conducted with each of the aforementioned class teachers. These were conducted during the 2015-2016 school year, after the strategies had already been implemented. The responses were summarised in a table in order to indicate the most relevant responses of each teacher to each question. In addition, the school director was also interviewed (the interview questions and notes of answers can be found in Appendix A). Table 3 below describes each person interviewed.

Table 3

Interviewee allocated number and position

Person	Position
1	4 th grade teacher
2	5 th grade teacher
3	6 th grade teacher
4	7 th grade teacher
5	Academic director

Note. The people interviewed are listed as a number for privacy reasons.

The main limitations of the study involved the interviews. Interviews are by nature subjective and researchers are prone to have some bias in the analysis of such data collection. Hence, it is plausible that some key information may have been left out of the results. Additionally, interviews were not recorded; results solely rely on the notes taken by the interviewer. Both issues may have some effect in the validity of the results. To limit this, complete notes of interviews have been added in Appendix A.

RESULTS AND DISCUSSION

Multiple Intelligence Tests

The MI test results demonstrated the skill level of each MI for each grade before and after the strategies were applied, followed by the average scores obtained for all intelligences, from the initial and final phase of the study. The scores range from 1 to 10, 1 being the lowest developed and 10 being the

most improved. Each intelligence is abbreviated and the grades average of all MI for both phases can be observed in the Table 4. The score under each intelligence is the average of points each student received for that grade level. For example, for the “L” category (which is linguistic intelligence) all of the students points are added and divided by the sum of the total maximum points each student can receive; and the result is the average of points for that intelligence. This is applied to all the intelligences in all grades. Once all the averages for the initial and final phases of each intelligence were calculated, the grade average of all the intelligences were summed up and divided by 80 (the sum of the maximum number of points possible for all the intelligences). Lastly, the average of each intelligence for all the grades was calculated by summing up the score of the initial phase and dividing it by 40. This was also done to calculate the final phase average, by summing up all the final phase points for the desired intelligence and dividing it by 40.

Table 4

Results of multiple intelligence tests for fourth through seventh grade students

Grade Level	Phase	Multiple Intelligence								Average
		L	LM	SP	K	M	INTER	INTRA	NAT	
4th	initial	3	2	4	6	2	3	2	4	3.3
	final	5	5	4	7	4	5	4	5	4.9
5th	initial	5	3	3	4	3	5	3	6	4
	final	8	6	6	7	5	8	6	8	6.8
6th	initial	4	3	4	6	5	3	3	5	4.1
	final	4	4	7	6	6	6	4	7	5.5
7th	initial	5	4	5	6	5	6	3	4	4.8
	final	6	6	7	6	7	8	6	7	6.6
AVERAGE	initial	4	3.5	4.5	5.7	4.2	4.7	3	4.7	4.3
	final	5.5	5	6.3	7	5.5	6.7	4.8	6.5	5.9

Notes. L=Linguistic Intelligence; M=Musical Intelligence; LM=Logical-Mathematical Intelligence; INTER=Interpersonal Intelligence; E=Spatial Intelligence; INTRA=Intrapersonal Intelligence; CK=Corporal-kinaesthetic Intelligence; N=Naturalist Intelligence (Source: The school, personal communication, (2016).

Table 4 explains in detail the initial and final phases of the application of processes and strategies implemented in each grade, as well as the average progress or retrogression per intelligence. The table displays a notorious improvement in the performance of the students; however, among all the

intelligences, the ones that showed the least development was the musical intelligence, in contrast to kinaesthetic intelligence, which got the highest development. It appears that applying MI-based strategies can improve intelligences. This working method allows the acquisition of new skills in all areas of performance and encourages students in an atmosphere of great willingness to learn. Besides that, there is an improvement in the development of students in all aspects of life, especially in solving everyday problems. A significant improvement in personal and naturalist intelligences is observed. This is because they rely heavily on teacher motivation and attitude, rather than innate skills by the student. If the teacher encourages introspection, self-analysis, positive relationships, leadership and other attitudes, these intelligences develop optimally among students. The naturalist intelligence is influenced by the way the teacher leads the student to marvel at the world around them, including all living and nonliving things that inhabit it.

Musical intelligence was the least developed dimension; this is because it is a type of intelligence that is closely linked to the innate musical talent that the student may have. What the teacher can enhance is the pleasure for music, the acquisition of active listening skills, and auditory and rhythmic discrimination. These aspects allow the musical intelligence to develop after a process of work with the proposed methodology, as well as other types of intelligence.

Implementing and administering MI inclusive classrooms

Table 5

Interview with teachers after the implementation of the MI strategies

Interviewee Number	How have the strategies based on MI influenced the attitude of students towards learning?	What evidence was found to show that the strategies proposed are an effective tool for inclusion?	What changes had to be made in your planning process to implement the suggested strategies?	Do you believe this strategy can be easily implemented in other schools? Why, Why not?
1	The strategies have influenced children in a positive way, increasing their joy and predisposition to learn.	Students with learning difficulties have adapted better to their classmates.	Changes were made in teaching plans, to make it more creative and active. Also, it took more time and effort.	It could work and ensure more success for the students, not only in the academic area but also for their self-esteem.
2	Students' attitude and enthusiasm has improved, as well as making the teacher's teaching strategy easier.	Students perform better in subjects like math and both oral and written Spanish.	Changed the weekly schedule to fit each student.	It heavily depends on the teacher's training.

3	The students' attention skills, content internalization and joy have improved. As a result, each student stands out in some area.	No objective evidence provided.	The new strategies require more creativity, innovation and effort.	It would be beneficial at a country-level, to transform the way of teaching.
4	Students have shown a quicker and more efficient level of understanding.	Students have changed their attitude in a short period of time, from negative to a more participative and positive attitude.	The teacher's plan is now more complex, involving academic and emotional aspects.	It is viable since it mostly requires teachers' and students' disposition. Cost would not be an issue.
5	Students are more motivated, eager to learn, and find joy in learning.	Results are more visible in students with difficulties that show greater understanding. Regular kids have also shown empathy and tolerance towards difficult classmates and have more self-confidence.	It is more time-consuming, resourceful, and requires creativity. Also, the process is tedious and there is constant need to adapt each need to their curriculum content, but it is worth the effort.	The implementation depends on teachers' disposition and preparedness.

Note: Interviewee number: see table 2 in the methodology section for each teacher's position.

For the teacher, working with a diverse classroom is challenging to reach all students, and to get them actively involved in the teaching-learning process. To add to the complexity, the Ministry of Education has mandated strict regulations across all education institutions to maintain and update documentation relating to class activities, grades and teachers' performance (The Business Year, 2015). Given this, it is necessary to find methods and strategies that meet the given premises.

Constant training for teachers is recommended, so that they have the tools and the theoretical foundation necessary to ensure that all students in the classroom can succeed in their academic work, according to their individual capacities. It is important to supervise teaching activities and strategies applied in the classroom, through courtly observations and review of planning. These observations provide the information needed to prepare their assignments according to the learning styles presented in the classroom. Also, it is vital that teachers maintain an anecdotal record of the development and progress of their students. By doing this, they are able to fulfil students' needs and improve their teaching skills as well. Moreover, it is necessary that the teacher self-assesses and finds out what their dominant intelligence is, as it tends to indicate how one learns. This will help them know themselves better and avoid typecasting their own abilities, giving themselves space for other intelligences.

As a result, at least in this case study, it has been demonstrated that the use of the MI approach is more effective than the normal approach. As such, it is recommended to be promoted by education staff to improve the performance of children and also adults, who would be enriched with a better lifestyle by learning in a way where things are easier to understand.

When the MIT approach is used, teachers show a greater capacity in catching their students' attention; also, students develop more clarity and order in their tasks, such as the use of several techniques and resources. This is unlike normal schools where the same approach is used for all students, and the performance of the aforementioned fields may be lower than the performance shown in students using MIT. Future research could be targeted towards testing these assumptions.

CONCLUSION

Based on the investigation, it can be concluded that the most common difficulties found in regular classrooms are ADHD and dyslexia. Students who suffer from these disabilities have a disadvantage compared to their classmates, because teachers often ignore their strengths and tend to focus on their problem. To promote their cognitive and emotional development, teachers must acknowledge their strengths and take advantage of the great capacities they possess, that, often, children with normal development do not. Children with difficulties or disabilities tend to think in multidimensional images and have enhanced creative and non-verbal abilities. This offers opportunities for teachers and students to come up with ways to make these children excel in different areas, according to their strengths and weaknesses.

Curricular strategies based on MI are effective to facilitate inclusion and work well with diverse classrooms. After MI strategies were implemented, positive changes were observed in students' attitudes towards learning, being more motivated and excited about the activities planned by teachers. This resulted in a pleasant learning environment for students who enjoyed each activity, and for teachers, who saw their students develop skills and excel in different ways inside and outside the classroom. Data from the tests and

interviews reflected positively on the implementation of strategies for teaching and learning based on MIT. This has positively leveraged the skills achieved. Also, the MI approach helps to recover students' self-image and motivates them to overcome obstacles that may arise, avoiding typecasting of their diagnosis and strengthening their self-esteem.

Finally, research about strategies for initial education would complement this study. Initial education is the most important stage of a person's life, so it would be worthy to know how the application of MI would differ in the performance of children who are at a lower education level than those in the present study. That would reveal how efficient the application of this methodology is in the performance of children at earlier ages. Another study that would complement and serve to validate or nullify results here is to replicate the test on students with and without disabilities in other schools, both schools that use MI and ones that do not.

REFERENCES

Armstrong, T. (2009). *Multiple intelligences in the classroom* (3rd ed.). Alexandria, VA: Cover Art.

Armstrong, T. (2012). *Neurodiversity in the Classroom: Strength-Based Strategies to Help Students with Special Needs Succeed in School and Life*. Alexandria, VA, USA: Association for Supervision & Curriculum Development (ASCD), 2012. Retrieved from www.ebrary.com

Board, O. C., & Institute, O. M. S. (2001). *Getting to Positive Outcomes for Children in Child Care*. Washington, US: National Academies Press. Retrieved from <http://www.ebrary.com>

British Columbia School Superintendents' Association. (2011). *Supporting students with learning disabilities: A guide for teachers*. Retrieved from http://www.bced.gov.bc.ca/specialed/docs/learning_disabilities_guide.pdf

Brualdi, A. C. (1996). *Multiple intelligences: Gardner's theory* (EDO-TM-96-01). Retrieved from ERIC/AE website: ericae.net/digests/tm9601.htm

The Business Year. (2015). *Education for all*. Retrieved from <https://www.thebusinessyear.com/ecuador-2015/the-right-path/focus>

Chen, J., Morán, S., & Gardner, H. (2009). *Multiple intelligences around the world*. New York: Jossey-Bass.

Gardner, H. (1993). *Frames of mind: The theory of multiple intelligences* (10 anniversary ed.). New York, NY: Basic Books.

Gardner, H. (1999). *The disciplined mind: What all students should understand*. New York: Simon & Schuster.

Generalitat de Catalunya. (n.d.). *Types of intelligence and examples of activities*. Department d' Ensenyament Catalunya. Retrieved from <http://bloccs.xtec.cat/auxiliarsdeconversa/files/2009/11/actividades-segun-inteligencias.pdf>

Hansen, B. b., & Morrow, L. E. (2012). *Invitational inclusive education: First steps on a journey to develop perspectives and practices*. *Journal of Invitational Theory & Practice*, 1837-44. Retrieved from www.ebsco.com

Lyon, G. R. (1996). *Learning disabilities*. *Special Education for Students with Disabilities*, 6(1), 54-76. doi:10.2307/1602494

Matto, H., Berry-Edwards, J., Hutchison, E. D., Bryant, S. A., & Waldbillig, A. (2006). *Teaching notes: an exploratory study on multiple intelligences and*

social work education. *Journal of Social Work Education*, 42(2), 405-416. Retrieved from [ww.ebsco.com](http://www.ebsco.com)

Morán, A. (2007). Embracing inclusive teacher education. *European Journal of Teacher Education*, 30(2), 119-134. doi:10.1080/02619760701275578

Moreno, L.G. (2012). Lenín Moreno Garcés: advancing disability rights. *Americas Quarterly*. Retrieved from <http://www.americasquarterly.org/node/3546>

Nolen, J. L. (2003). Multiple intelligences in the classroom. *Education*, 124(1), 115-119. Retrieved from www.ebsco.com

Norel, M., & Laurențiu, A. R. (2011). Student's learning style and Multiple Intelligence profile. *Journal of Educational Sciences & Psychology*, 1(1), 80-85. Retrieved from [ww.ebsco.com](http://www.ebsco.com)

Reed, L. (2015, March 23). Disability inclusion, in Ecuador and around the world: An interview with Larry Reed. Interview by J. Riecke. Retrieved from <https://cfi-blog.org/2015/03/23/disability-inclusion-in-ecuador-and-around-the-world-an-interview-with-larry-reed/>

Schrand, T. (2008). Tapping into active learning and multiple intelligences with interactive multimedia: A low-threshold classroom approach. *College Teaching*, 56(2), 78-84. Retrieved from www.ebsco.com

United Nations Educational, Scientific and Cultural Organization. (2009). Policy guidelines on inclusion in education. Retrieved from UNESCO website: <http://unesdoc.unesco.org/images/0017/001778/177849e.pdf>

United Nations Educational, Scientific and Cultural Organization. (2009). Towards inclusive education for children with disabilities: a guideline. Retrieved from UNESCO website: <http://www.uis.unesco.org/Library/Documents/disthe-schoolhild09-en.pdf>

APPENDIX

Appendix A

Interviews of The schoolteachers

The following tables present, in detail, the answers of interviews conducted on June 10th of 2016 to five teachers of the school. These were done to assess the viability, impact and results the implementation of Multiple Intelligence (MI) in the school. The researcher recorded the answers by note-taking. The considered teachers were:

#1: 4th grade

#2: 5th grade

#3: 6th grade

#4: 7th grade

#5: Academic Director

Interview questions:

Table 1

1. How have the strategies based on multiple intelligence influenced the attitude of students towards learning?

Teachers	Answers
#1	The students attitude has been positive; they are joyful and have a greater predisposition in learning different issues
#2	It has influenced them a lot because understanding the multiple intelligences that each student contains have made teaching academic activities much easier, by using various strategies to reach the knowledge needed. Their attitude towards school work has improved because they work with much more enthusiasm.
#3	According to the specific intelligence worked on (Musical- Space - Naturista- & Body Interpersonal - Intrapersonal), they have improved in attention skills, bettered in internalisation of content and have increased enjoyment for activities. We are used to focusing more on development in mathematical and linguistic intelligences, but now all the students stand out in something.
#4	Students have improved their level of understanding in different subjects, even with a second language (English), Covering a topic with various strategies helps them gain better results in a quicker manner. They manage to internalize the subject easier and yield better evaluations.
#5	The activities carried out motivate students. They are enthusiastic and eager to learn. Now, even homework is gratifying for them. This becomes a benefit for teachers, since it is easier to grasp the attention of students and the teaching-learning process becomes manageable and more enjoyable.

Table 2

2. What evidence was found to show that the strategies proposed are an effective tool for inclusion?

Teacher	Answers
#1	Students with learning difficulties which have implemented these strategies have adapted to working in groups and likewise have been accepted by the group, developing an effective environment for learning
#2	The evidence includes better performance in the area of mathematics. This becomes evident by working with puzzles, word search, mazes, Dominoes, problem solving, and mental calculation. In addition, there is an improvement in language development, both oral and written, as students work with dramatizations, creating poems, telling stories, etc.
#3	All children generally benefit from the strategies, but I believe that it is much easier for a child with difficulties to understand the contents if they favour their learning style in a more practical, innovative way and not in a conceptual or tedious manner. Also taking into account their interests, what they prefer, and their strengths improve performance.
#4	The clearest evidence found is that students entering our institution this year with a negative attitude towards learning have developed skills in such a short period and are improving. Also, they show pleasure in learning. By encompassing various multiple intelligences, the student finds a different way of learning and this can be applied with any material.
#5	Improvements were observed in the performance of students with difficulties. They understand, with ease, the different content, as they are addressed in many different ways. In addition, the regular students seem to have a higher respect for these children that learn in different ways; these different methods help develop intelligence in different ways. That is also reflected in the security that is manifest in these children, which is improving due to their strengths.

Table 3

3. What changes had to be made in your planning process to implement the suggested strategies?

Teacher	Answer
#1	A more active and creative planning where you take and apply the different intelligences. That requires more time and more creativity and innovation from us. More time is spent in developing it, because you have to really get involved within the classroom diversity and the interests of the children, and we must also deeply study the current curriculum, keeping articulated to it.
#2	I had to adapt the weekly schedule, according to the needs that present themselves as the content is given, and also adapt to the strategies that are being used according to individual differences.
#3	Adapt planning and making it more active and creative; looking for new strategies suggested in multiple intelligences to help them open new channels of perception and knowledge, enabling activities.

#4	My plan now covers multiple strategies that enhance the way I teach and at the same time how they learn. It is essential to always be alert to the emotional changes of our students because that can influence the way we plan. So, we can change and use different strategies depending on the needs of the group. It will always be necessary to be at the forefront of new ways to improve our teaching skills.
#5	First, it takes longer to plan because you have to be very creative, resourceful, and step outside the box of what the texts tell you. We also have to think about the group and its diversity, the strengths and interests of each and at the same time make this fit with the annual program of each subject determined in the curriculum content. Perhaps a little tedious, but the results are much better and beneficial for both students and for me as a teacher.

Table 4**4. Do you believe this strategy can be easily implemented in other schools- Why? Why not?**

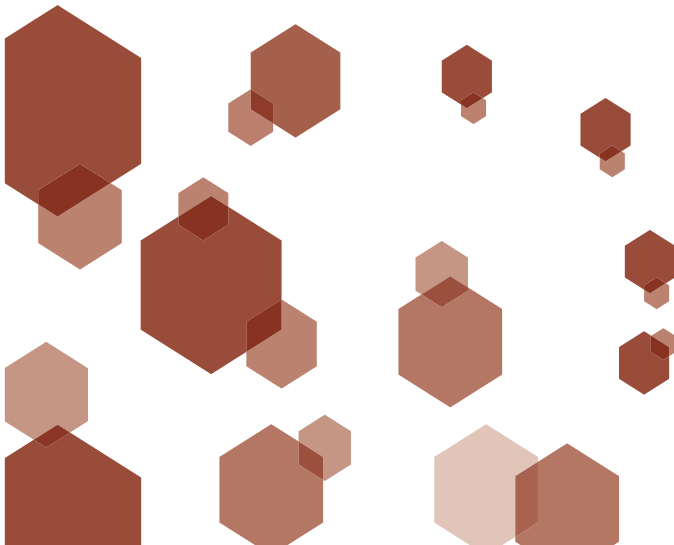
Teacher	Answer
#1	Yes, because it really would work with the diversity that exists within the classroom, and would ensure that all students experience success in at least one area of performance, recovering their self-esteem. Besides, the resources needed depend on the creativity of teachers and are easy to get.
#2	It depends, schools can have the infrastructure to do so but if teachers are not trained, it can end up being a failure.
#3	It would be great, because that means that as a country we can change the traditional way of teaching. Instead, applying strategies based on multiple intelligences as a valuable support in the education of our children and youth and exhaust all our efforts to encourage and develop the skills they have.
#4	It seems very feasible since it only requires training and desire to want students to learn better. I think the cost of implementing these strategies is fully accessible to any institution. This will give them an opportunity to teachers to show more creativity when teaching their own students and benefit from them.
#5	I think it's possible to implement these strategies and resources that are needed because they are easy to get. Most schools already have them, and depend on the creativity of the teacher and how the board handles this platform. Furthermore, these strategies are compatible with the program required by the Ministry of Education today. Other than that, I think it is a tool that is currently needed in classrooms where students with learning difficulties are included because teachers often do not know how to handle these cases, and these strategies are ideal for that.



CHAPTER

6

Cultural factors and the perception of time: testing Ecuadorian students' punctuality



The ancient Mesopotamians were the first ones to divide the year into twelve months, following the cycles of the moon (University of Chicago, 2003). The Ancient Egyptians further divided the day into twelve equal hours (Lombardi, n.d). The Ancient Greeks, through their theoretical calculations, mastered the sixty minute hour and sixty second minute (Lombardi, n.d). Throughout most of history, ordinary people have had little need for the precise keeping of time. For the most part, time was kept by the position of the sun and the cycle of the seasons. On farms people would work from sunrise to sunset in the warmer seasons and rest in the winter months. However, at the onset of the industrial revolution things started to change, as farmers became factory labourers. Managers were in need of a way to efficiently schedule and record production units and wages (Thompson, 1967). This led to a fundamental change in the way people would perceive time. Workers would be required to start and finish work on time from then on. Life began to be perceived in two cycles, work time and personal time. Today, most people have adapted to perceiving their daily lives in this way: "Time is now currency: it is not passed but spent" (Thompson, 1967, p. 61). However, the perception of what is on time has not spread equally across the many cultures of the world.

Today cultures can still be seen as having different orientations towards time. From country to country the perception, meaning and purpose of time may be different (Younkins, 2000). For example, Latin American cultures generally focus on multiple tasks. As a result, they adhere more to completions of transactions and less on precise daily schedules. On the other hand, Western cultures tend to focus on one task at a time, strictly following schedules and timetables (Sircova et al., 2014). In Latin America, being punctual is not as highly prioritised. Arriving late to appointments is considered a normal part of everyday life. On the other hand, in countries like Germany, the US and Australia time punctuality is highly valued; here, phrases such as time is money are clear examples of this mindset (Engle, 2005).

However, with globalisation and access to technologies spreading across the world, these differences are becoming less evident (Sircova et al., 2014). It is this ambiguity that has prompted this investigation. The study investigates the

punctuality of students at a prominent university in Guayaquil, the Universidad de Especialidades Espíritu Santo (UEES). The research begins with the hypothesis that these students will demonstrate that they are conscience of the importance of punctuality and that there is a growing trend away from the traditional tardiness and towards more punctual schedules. This study is intended as an exploratory analysis of punctuality amongst this generation of students in order to provide a basis for future research.

The study uses a quantitative survey, asking students about their punctuality habits and class schedules. Furthermore, students are asked questions regarding the importance they place on punctuality and some external factors that affect whether they attend class on time or not. To test the accuracy of students' perceptions, a parallel observational study of students' actual arrival time to classes was conducted.

UEES is a private university founded in 1993 and located in a wealthy sector of Guayaquil, along Via Samborondón. According to the Human Resources Office (personal communication, February 9, 2017), UEES has approximately 5,000 enrolled students and ten main faculties. One of these faculties is the School of International Studies, where all classes are taught in English.

UEES was chosen as a case study for multiple reasons. First, the university has been associated with academic excellence in Ecuador, and has an A national ranking, the highest available (Universo, 2016). Also, UEES students are more likely to be influenced by global trends towards time orientation and punctuality; all UEES students are required to complete a set number of credits from the School of International Studies, in English. Furthermore, the university is known for its robust international exchange program, sending and receiving students to and from around the world. In addition, UEES students are largely comprised of the country's upper social strata, having a greater likelihood to have studied in bilingual private high schools, and have likely spent some time in the US (on vacations, exchange programs or both). All of these factors add weight to the hypothesis that these students would be amongst the most punctual segment of the country.

This study begins with a literature analysis. First, culture is defined. Second, the concept of time is explained. Third, time orientation is defined within polychronic and monochronic cultures. Finally, there is a discussion on the orientation of time in Ecuador and recent developments. The results of the survey are presented in tables and figures. The discussion section provides possible explanations for both the expected and unexpected results. In the conclusions, recommendations are made for how to improve student punctuality.

LITERATURE REVIEW

Culture

The concept of culture is loaded and hence can be confusing. Multiple concepts and definitions have been offered. In short, culture can be understood as a group of traits and values which define societies and are transmitted by non-genetic means (Mulder, Nunn, & Towner, 2006). These traits are accumulated with the passage of time as they are shared from generation to generation; they include tangible items like art, food and clothing; as well as abstract elements such as values, beliefs, attitudes and perception (Minkov, 2011). In matters of culture, value is how people qualify something as important or not important. As a result, that is why each culture gives less or more relevance to aspects like work, religion, leisure and fame (Minkov, 2011). The acts that people do in life can often be correlated to the value that their cultures place on those acts, such as the principles that people live by (Schwartz & Bardi, 2001).

Time perception

Although time perception has been extensively studied over decades, differences in theories and opinions continue to prevail amongst scholars. To this day, there is no unified theory of time (Fraser, 1992). For example, authors like James wrote about how time perception can alter someone's health; other authors like Zimbardo and Boyd wrote about different attitudes people have towards past, present and future, and how this is reflected in people's behaviour and feelings (Oyanadel, Buena-Casal, Araya, Olivares, & Vega, 2014). Flakerud (2013) explains how time perception influences the notion of when people should or should not act. For example, according to age, adults

determine the normal time for children to start to talk or walk. Also, societies determine when people can start to drive, vote, drink, enter the army or simply assume responsibilities. According to Fontes et.al (2016), differences in time perception occur because of the different ways people perceive reality and face everyday life. Humans perceive reality through their five senses that receive information from their surrounding environments and then send it to the nervous system so it can be interpreted by the brain. "The perception of time is the sum of stimuli associated with cognitive processes and environmental changes" (Fontes, et al., 2016).

To simplify matters, McGrath and Tschan (2004) identified four categories of time in everyday life: time use, time perception, pace of time and time orientation. Sircova et al. (2014) summarise these concepts: Time use is associated with how people spend their time, for example, work, leisure and family time. Time perception has to do with how people perceive the duration of time; this is often studied by asking participants to estimate the duration of time passed during different activities. Pace of time has to do with the speed daily activities are done in. Finally, time orientation looks at how people view the present and future (positively or negatively) (Sircova et al., p. 171). This paper will focus on time orientation, as it relates to the general punctuality of people in given societies.

Monochronic time. Time orientation influences the behaviour of a culture as it is linked directly to people's lifestyle. For example, events, reunions, celebrations and holidays are situations in which time varies from culture to culture (Pageau & Surgen, 2012). From time orientation, Hall delineated cultures into two camps, monochromic and polychromic. Monochronic cultures focus on doing one activity at a time, and adhere to strict schedules and deadlines (Sircova et al., 2014). These cultures are regarded as being punctual. Western nations such as the US, Australia, Germany and Great Britain are indicative of monochronic cultures. Here, time is rigid and linear, which can be clearly perceived in their punctuality and in how they distribute tasks. Western monochronic lifestyle shows the importance of punctuality by maintaining inflexible schedules in their public systems such as transportation, offices,

stores and traffic, where everything needs to fit exactly in the established time in order to maintain their proper operation (Flaskerud, 2013). As Hofstede (1984) relays, in individualistic cultures people seek personal achievements instead of group goals. In these societies people are focused on fulfilling specific tasks in efficient ways instead of concentrating efforts on human relationships. This thought is supported by Helman (2005); he established that monochronic societies tend to be task-oriented, and likely to fulfil those tasks in very specific and structured ways. This relationship between monochronic and individualistic cultures has been linked to a society's desire of progress, so that each individual works hard to do things in time and in the best way possible.

Polychronic time. On the other hand, polychronic cultures focus on multi-tasking, and completing transactions, hence specific schedules are more flexible. "A polychronic culture is a culture in which people value, and hence practice, engaging in several activities and events at the same time" (Bluedorn, 1998). In polychronic cultures, the virtue of being able to do many things at the same time is highly valued (Konig & Waller, 2010). These cultures are known to be less punctual to meetings and completing deadlines. Typical polychronic cultures include countries in Latin America, and Mediterranean nations such as Greece and Italy (Sircova et al., 2014). Polychronic societies have a different perspective of life, and their behaviours are more related to collectivist cultures. Hofstede (1984) described collectivist cultures as a group of individuals who don't live to fulfil their personal goals, but the goals of their groups, which can be family, clan or organisation. In these cultures people do group tasks, and loyalty between members is highly valued. The polychronic culture lifestyle influences time perception, because they value other things over time. That is why in these cultures being late may be more acceptable than in monochronic and individualistic cultures. Unlike monochronic cultures, polychronic cultures value relationships first and often do not feel pressured by time (Konig & Waller, 2010). Helman (2005) also supports this point when stating that people of polychronic cultures tend to be more social with one another and communicate within a community context. Hence, it can be said that in these cultures there is less time pressure and lifestyles are often more relaxed.

Ecuador

Generally, Latin-American countries are considered to be polychronic, where the rhythm of life is not as rigid as in many monochronic countries (Samovar, Porter, McDaniel, & Roy, 2013). Polychronic traits of Latinos are evident in the business field, where they constantly show foreigners how relaxed they are towards time. Unlike accelerated cultures, such as North America, punctuality and a concern for time is relegated in favour of relationships (Ogliastri & Salcedo, 2008). In Ecuador, this orientation of time is evident; Ecuadorians give more value to family and friends and are also a multi-tasking culture. Moreover, Ecuadorian lifestyle is not accelerated or rigid, as Valarezo (2014) stated, time is not a resource, rather it's a means to an end, so schedules can be modified to fit people's convenience. Thus, people complete tasks in order of importance and urgency. Polychronic cultures are often related to collectivist cultures, and Ecuador is collectivistic. In fact, according to Hofstede's dimensions of national culture, Ecuador scores as the second most collectivist nation in the world. Ecuadorians aim to maintain group harmony, avoid conflicts, and give more importance to relationships over completing individual tasks on time (Hofstede, 2016).

There are other theories for the reasons behind Ecuadorian time orientation. One reason may be because Ecuadorians are poor time managers. As mentioned, polychronic cultures are also multitasking cultures and this causes them to compromise with many tasks at the same time, which leads to the problem that they don't have enough time to complete all tasks. Another reason may be that the problem originates in childhood, where there is a lack of teachings about the need for punctuality and respect for other people's time. On the other hand, Ecuadorian time perception may be related to the historically agrarian culture of the country. The agrarian lifestyle has evolved since the days of haciendas, when the natives managed time according to the rhythm of their crops. According to Hall: "In more traditional agrarian societies, time is often experienced as more cyclical and spiral, because it is viewed as repetitive and slowly advancing" (Hall, 1983).

People may conclude that polychronic cultures are at a disadvantage to monochronic cultures because of their lateness and unpunctuality. However, studies have demonstrated that these cultures' orientation to time have their unique strengths. Zhang (2005) conducted a comparative study with polychronic and monochronic subjects. It was concluded that polychronic people were better at doing many tasks at the same time (Zhang, 2005). But, when it came to doing linear activities (activities that can be completed only if the previous task is already done), monochronic people demonstrated a greater advantage (Zhang, 2005).

Despite these abilities of doing many things at a time, Ecuadorians have come to see lateness as a problem to overcome. Today in Ecuador, there's a phrase to conceptualise this: "hora ecuatoriana" (Armanza, 2003). This concept represents a tolerance and expectation that when a meeting is agreed to take place at a certain time, it may start twenty or thirty minutes late, or even up to an hour. Lateness in Ecuador has come to be seen as a problem and there have been several attempts to change this. According to the International University of Ecuador (2000), Ecuador loses up to 2.5 billion dollars because of lateness. Also, 53.3% of people suffer economic losses due to lateness.

The problem of lateness is well known to many Ecuadorians, including organisations and politicians who have tried to change it. One of the most notable attempts was in 2003, when the organisation Participación Ciudadana, along with the government of Lucio Gutierrez, launched a campaign in which all Ecuadorians synchronised their watches in an attempt to improve punctuality. The campaign was promoted by the Ecuadorian Olympic champion Jefferson Pérez, who motivated people to respect time (Surowiecki, 2004). Despite this campaign, the push toward being punctual has not been as successful as desired, as lateness continues to be a visible characteristic of Ecuadorian culture.

UEES

UEES is a higher education institution that values punctuality. Isidro Fierro, dean of the School of International Studies, responded to a questionnaire

regarding the university's perception of time and policies of punctuality (see Appendix A for complete interview). "Time is one of the most precious resources we have. All UEES meetings start on time as an institutional policy" (Fierro, personal communication, 2016). Fierro stated that, although the penalties for lateness ultimately rest with the professor, the university has official policies in place. Three late arrivals result in one absence, and seven or more absences in one subject results in an incomplete grade. UEES believes punctuality must be a top priority for students because it is a precious non-renewable resource; however, as aforementioned, time management is still a challenge for Ecuadorian society. Therefore, it is expected that many UEES students may prioritise time to a lesser extent than what the UEES administration wishes. Nevertheless, as UEES is a prestigious university, with an A category, and an international approach to teaching and learning, it is expected to serve as a best practice standard bearer of punctuality for the country.

METHODOLOGY

In this research a quantitative survey was used to ascertain students' perception regarding their punctuality to classes. The results aimed to determine students' orientation towards lateness in the classroom setting. Google Forms was used as a survey platform to ensure adequate management of results for analysis. Additionally, the main method to distribute the survey was through social media.

As a follow up, an observational study was undertaken to verify the accuracy of those perceptions. The observational study was done at random class times, by observing and noting arrival times of students to classes from across the university. A total of 575 students were observed from a random sample of 53 classes (see Appendix B, observational study).

The sample for the survey study was the population of undergraduate students at UEES. According to the human resource manager UEES has approximately 5000. The sample size was calculated with a 95% confidence level and a 10.67% margin of error. The formula used a normal distribution (50%). Taking these factors into account, the desired random sample size

was 83 students. The calculation was made on SurveyMonkey's website (SurveyMonkey, n.d.).

Closed questions were used in the survey in order to adapt to maintaining an objective study. With the objective of collecting relevant information for this research, the survey was designed to validate the hypothesis using questions focused on establishing important indicators. The questions were divided into two sections. The first set of questions intending to measure the perception of punctuality of students and when they arrive to classes; a time scale was used to determine students' perception of their arrival time (early, on time, late). They were also asked about what teachers did in response to students' lateness. The second set of questions sought to discover the level of importance students place on family, friends, sports and entertainment, rest and punctuality. The responses were intended to be used as explanatory factors for punctuality and lateness trends (Survey questions can be seen in Appendix C).

There are, however, limitations to the methodology due to a possible overstatement of timeliness by the sample. This was managed by conducting a follow up observational study of actual arrival times of students to randomly selected classes. Furthermore, closed questions do not give a subjective understanding of tardiness, for which this study leaves need for further research. The results were obtained by converting the responses of surveys into bar graphs and pie charts. These graphs are clear and simple to understand. A brief description of the charts was also provided.

RESULTS

The surveys revealed valuable evidence for this research, as the respondents disclosed their habits regarding punctuality.

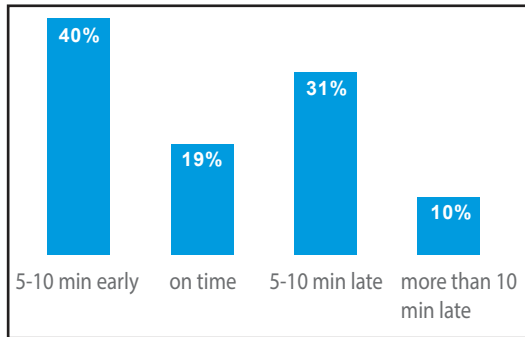


Figure 1.
If you have classes at what point do you usually arrive?
Note. Min=minute

As shown in figure 1, 40% of the students said they arrive early to classes; 19% said they arrive on time; 31% said they arrive between five and ten minutes late; and 10% said they arrive more than 10 minutes late.

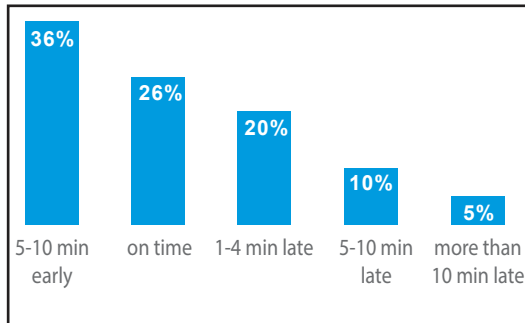


Figure 2.
Actual arrival times to classes: Results of observation study. Min = minute. On time is reflective of students that arrived between four minutes early and on time

The observational study revealed students' class arrival time. 36% arrived between five and ten minutes early; 29% arrived between four minutes early and the starting time; 20% arrived between one and four minutes late; 10% arrived between five and ten minutes late; and 5% arrived more than ten minutes late.

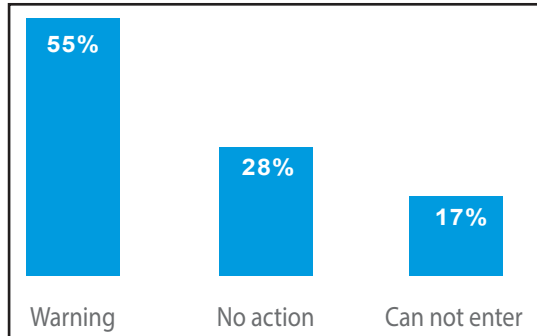


Figure 3.

When you arrive late, what do your teachers normally do?

The next question asked students what the teacher's response was when they arrived late. The majority, 55%, of the respondents said teachers normally let them in, but with a warning. 28% said teachers let them in with no observations at all. And the remaining 17% said their teachers usually close the door and do not let them enter the class.

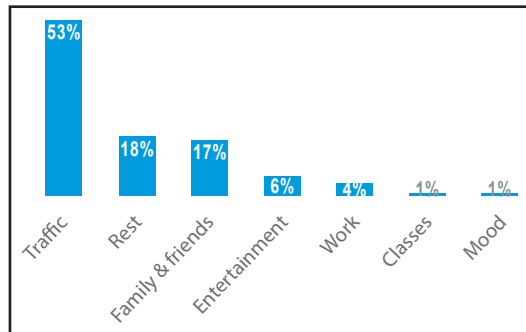


Figure 4.

What is your main reason for being late?

Respondents were asked what the main reason for their lateness was. 53% of the students said they are late because of traffic; 18% said it was because they needed rest; 17% said they spend time with family and friends; the remaining said that they are late because of entertainment (6%), work (4%), other classes (1%) and mood (1%).

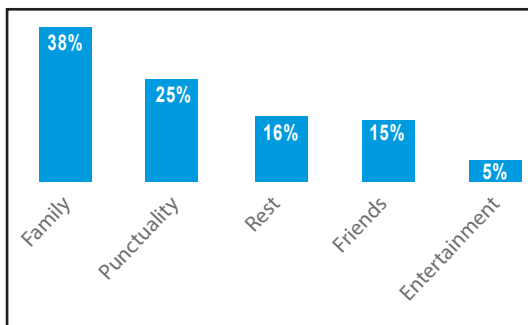


Figure 5.

What do you value most?

Notes. These results were achieved by using a weighted average for each option, as students were asked to rank each one from 1 to 5. The total does not add to 100% due to rounding.

According to the priority scale, respondents indicated what level of importance they gave to each of the following factors: entertainment and sports, family, rest, friends and punctuality. The most valued factor was family (38%), followed by punctuality (25%), then rest (16%), friends (15%) and finally entertainment and sports (5%).

DISCUSSION

The management of time has been considered relaxed and carefree in Ecuador. Like in other Latin-American countries, Ecuadorian habits in business, entertainment and education fields are not married to rigid and punctual schedules. The research here tested whether students at UEES affirm or deviate from this generalisation.

According to the results, 59% of the students believe that they are punctual while 41% admitted being late to classes. Of the late students, a small minority admitted arriving more than ten minutes late to classes. This clearly indicates that there is still a significant culture of lateness amongst this sample. The follow up observational study confirmed the perceptions of students, with 65% of students arriving early or on time and 35% arriving late. One conclusion that can be reached is that students are honest and conscious of their habits

of punctuality to classes. Any future attempts to improve punctuality can take this for granted, and focus exclusively on how encouraging students to act on timeliness over other habits. These results also confirm that there are two clear groups, one that arrives on time and one that arrives late; this allows researchers to shift the focus to the differentiating factors and motivations between these two groups. The discussion of the remaining results will give insight into the possible causes of the difference in time value between these two groups.

One factor that may account for this lateness is the attitude teachers have towards students when they are late. The results show that students believe that most teachers do not discipline them for arriving late. It should be mentioned that this is students' perception; this was not actually tested. At UEES, teachers are instructed to mark students late on the roll. Three late arrivals count as one absence, which increases the risk of a student not meeting the allocated mandatory presence in a course. However, as Dean Fierro mentioned, the strictness of this system ultimately rests with the teacher. On many occasions teachers allow students to compensate for lateness with extra tasks. The reason for this arbitrary method may have to do with the reality that a large portion of students will continue to arrive late, regardless of the disciplinary measures. If these rules are followed strictly, they may lead to a sizeable portion of students failing courses. This in turn may lead students to attend other universities, which do not penalise lateness as harshly. The issue for teachers is complex. If a teacher implements the rules exactly as written with no regard for the cultural orientation towards time, they are likely to face difficulties. They may be failing students for their lateness, even though they have met all academic requirements. It is recommended for teachers to try to have a balanced approach, taking external factors of the culture into account. A long term solution would require institutional changes. For example, the university can hold a periodical time awareness campaign, where everyone, including teachers, administration and students, are spotlighted for their punctuality. This would have to be backed up with types of incentives and penalties for everyone arriving on time and late.

Another important fact that the investigation revealed was the main reason why students believed they arrived late. Traffic, rest and spending time with friends and family were the main reasons given. With regards to traffic, Guayaquil is notorious for its traffic problems. Via Samborondon, where the university is located is an especially troublesome place to get to, especially in peak morning and evening hours, when most classes are scheduled. Further research could be done to compare traffic conditions to students' lateness, in order to see if there is a correlation. However, there is currently a municipality road works project underway to construct an additional bridge to connect the mainland of Guayaquil with Samborondon, where the university is located. This may alleviate the traffic problems. The other two reasons, rest and family and friends, come as no surprise. Ecuador is a highly collectivist society; it was ranked the second most collectivist society out of 53 studied nations (Samovar et al., 2013). Furthermore, leisure time is a complementary value to spending time with family and friends; hence these two responses are closely related. This is a factor which is not likely to change anytime soon, and should be treated delicately. Any abrupt attempts to change deep cultural values can have unforeseen negative consequences; Ecuador values the extended family unit, placing group interests above the individual's.

In order to shed light on the priority students placed on punctuality, they were asked to order from one to five a list of personal values. Consistent with collectivist cultures, the highest value was placed on relationships. Another major value was rest. This may be due to the high pace of life in Guayaquil. Guayaquil is known as the financial and commercial capital of the nation, supporting a long standing import export industry. Students at UEES are also likely to be supporting a job whilst undertaking their studies, leaving little time for rest. Surprisingly, punctuality featured as the second most valued factor. This indicates that students are perceiving punctuality as an important aspect of modern life. This may be a reflection of the increasing effort of the university, government and workplaces to improve punctuality.

The key limitation in this study was the lack of comparative results. It would be valuable to compare UEES students' perceptions of punctuality with students from other universities, especially public universities. Also, a comparative case study on the perception of lateness for other settings like work, meetings, social gatherings and appointments would be revealing. Furthermore, a follow up study that investigates if there is a correlation between the faculty of students and their punctuality may give further insight to the difference between punctual and unpunctual students. Finally, the arrival time of teachers was not taken into consideration throughout this study. It would be useful to see if there was a correlation between teachers' lateness and that of their students.

CONCLUSION

From one culture to another, the notion of time widely varies. Should you apologise when you are late, or when you miss a meeting? Should people rush to be on time? What value should be attributed to punctuality? Should time take priority over family and friends? In Ecuador, the traditional value placed on punctuality has been relaxed. This study sought to analyse the status punctuality has with younger generations, who have been exposed to a new globalised environment. The assumption at the outset was that this generation would be more punctual than their forefathers.

People are not slaves of time; time is a resource that should serve people. Unfortunately, lateness in a globalised world may carry negative economic and social consequences, such as wasted productivity, less reliability to meet deadlines and uncertainty to honour contractual and social commitments. Punctuality in this globalised world has become a challenge to overcome for many countries seeking to adapt to economic conditions. In Ecuador, it is still common to see people arrive anywhere between 30 minutes and three hours late, depending on the setting.

The survey results concluded that the majority of UEES students value punctuality and arrive to classes on time. However, there is still a significant minority that does not. This is a sign that the culture of Ecuador, at least

amongst this sample, is favouring punctual habits; albeit, there is much room for improvement.

In many Western nations being late is seen as wasting other people's time and it is poorly received. However, as we saw with students at one of the most prestigious universities in the country, being on time to classes is not a strict value for everybody. In order to change such behaviours, it is suggested that institutional actors implement awareness campaigns where the negative and positive aspects of punctuality are communicated. Authority figures should showcase the benefits of monochronic time orientation, especially in the education and workplace setting. The university can implement an annual time week, where students, as well as teachers, administration and management are assessed on their punctuality. A fun system of suitable rewards and punishments would serve to instil motivation to improve punctuality habits across the university. If successful, this could serve as a template for other institutions and workplaces.

REFERENCES

- Armanza, J.C. (03 October, 2003). La hora ecuatoriana fuera del país. El Universo. Retrieved from <http://www.eluniverso.com>
- Bluedorn, A. (1998). An interview with anthropologist Edward T. Hall. *Journal of Management Inquiry*, 7, 109-115.
- Engle, J. (11 December, 2005). Punctuality: Some cultures are wound tighter than others. Retrieved from <http://articles.latimes.com/2005/dec/11/travel/tr-insider11>
- Flaskerud, J. (2013). Western Cultural Notions of Time and Stress. *Issues in mental health nursing*, 559.
- Fontes, R., Ribeiro, J., Gupta, D. S., Machado, D., Lopes-Júnior, F., Magalhães, F., Teixeira, S. (2016). Time Perception Mechanisms at Central Nervous System. *Neurology International*, 8(1), 5939. <http://doi.org/10.4081/ni.2016.5939>
- Fraser, J. (1992). El muro de cristal. Ideas representativas sobre el tiempo en el pensamiento occidental. *Archipiélago: Cuadernos de crítica de la cultura*, 19.
- Hall, E.T. (1983). *The dance of life: the other dimension of time*. New York: Garden City.
- Helman, C. G. (2005). Cultural aspects of time and ageing. *Embo Reports*, 6, 54-58.
- Hofstede, G. (1984). The cultural relativity of quality of life concept. *Academy of Management Review*, 9, 389-398.
- Hofstede, G. (2016). www.geert-hofstede.com. Retrieved from <https://www.geert-hofstede.com/ecuador.html>
- International University of Ecuador. (2000). Impacto y perjuicios de la hora ecuatoriana. Impacto y perjuicios de la hora ecuatoriana. Ecuador.
- Konig, C., & Waller, M. (2010). Time for reflection: A critical examination of polychronicity. *Human Performance*, 23, 173-190.
- Lombardi, M. A. (n.d.). Why is a minute divided into 60 seconds, an hour into 60 minutes, yet there are only 24 hours in a day? - *Scientific American*. Retrieved May 18, 2017, from <https://www.scientificamerican.com/article/experts-time-division-days-hours-minut>

McGrath, J.E, and Tschan, F. (2004). *Temporal matters in psychology: Examining the role of time in the lives of groups and individuals*. Washington, DC: American Psychological Association. doi: 10.1037/10659-000.

Minkov, M. (2011). *Cultural Differences in a Globalizing World*. Bingley: Emerald.

Mulder, M., Nunn, C., & Towner, M. (2006). Cultural macroevolution and the transmission of traits. *Evolutionary Anthropology: Issues, News, and Reviews*, 15, 52-64.

Ogliastri, E., & Salcedo, G. (2008). La cultura negociadora en el Perú un estudio exploratorio. *Journal of Economics, Finance and Administrative Science*, 13, 9-33.

Oyanadel, C., Buéla-Casal, G., Araya, T., Olivares, c., & Vega, h. (2014). Percepción del tiempo: resultados de una intervención grupal breve para el cambio del perfil temporal *Suma Psicológica*, 2.

Pageau, M., & Surgan, S. (2012). Do We Have Fun When Time Flies? *Psi Chi Journal of Psychological Research*, 125.

Samovar, L.A., Porter, R.E., McDaniel, E.R, & Roy, C.S. (2013). *Communication between cultures*. Boston: Wadsworth/Thomson Learning.

Schwartz, S., & Bardi, A. (2001). Value hierarchies across cultures: Taking a similarities perspective. *The Journal of Cross Cultural Psychology*, 4.

Sircova, A., Van de Vijver, F. J., Osin, E., Milfont, T. L., Fieulaine, N., & Zimbardo, P. G. (2014). Time perspective profiles of cultures. *Time Perspective Theory; Review, Research and Application*, 169-187. doi:10.1007/978-3-319-07368-2_11

Spirkin, A. (2014). Space and Time. from <https://www.marxists.org/reference/archive/spirkin/works/dialectical-materialism/ch02-s04.html>

Surowiecki, J. (2004). Punctuality Pays. *New Yorker*, 31.

SurveyMonkey. (n.d). Sample size calculator. Retrieved from <https://www.surveymonkey.com/mp/sample-size-calculator/>

Thompson, E. P. (1967). Time, work-discipline, and industrial capitalism. *Past and Present*, 38(1), 56-97. doi:10.1093/past/38.1.56

University of Chicago. (2003, July 15). It happened first in ancient Mesopotamia. Retrieved from <http://www-news.uchicago.edu/releases/03/oi/030715.oi-firsts.shtml>

Universo. (13 May, 2016). La UEES celebra el ascenso a categoría A. Retrieved from <http://www.eluniverso.com>

Valarezo, A. (2014). repositoriopuce. retrieved 17 June 2016, from <http://repositorio.puce.edu.ec/xmlui/handle/22000/3741/browse?value=ECUADOR+-+RELACIONES+COMERCIALES++IRAN&type=subject>

Younkins, E. (October, 2000). The Free Radical. Retrieved from <http://www.quebecoislibre.org/younkins26.html>

Zhang, Y. (2005). Time-related behaviour in multitasking situations. *International Journal of Human Computer Studies*, 62, 425-455.

Appendix Appendix A

*Interview: Dean Isidro Fierro (School of International Studies):
Time policies*

UEES STUDENT'S PERCEPTION AND VALUE OF TIME

1. What is UEES perception of time?
2. What is the policy when a student arrives late to class?
3. What are the penalties for lateness?
4. What is your perception of punctuality of students at UEES?
5. Has your perception improved since you started working here?
6. Is the current level of punctuality satisfactory?
7. On a scale of 1 to 5 how satisfactory is the current punctuality level?

Appendix B

Observational study design template

Test when students arrive to class at UEES. An equal number of morning and afternoon observations are required. Afternoon classes must be from 6 pm onwards.

Mark a stroke for each student in the correct category. You may stop observing after 15 minutes of the class starting.

Table 1

Observational study template

Faculty and building and classroom	Date and time	Arrived 5-10min early	4 min early to on time	Arrived 1 to 4 minutes late	Arrived -5-10 min late	Arrived 10-15m late	Total students arrived to the class
e.g. ICP – Convention centre 301	Mon 31/10/16 9am				111		22

Appendix C

Time perception survey questions

1. If you have classes at what point do you usually arrive?
 - Beyond 10 minutes
 - 5 to 10 minutes after class
 - In the exact class moment
 - 5 to 10 minutes before class

2. When you're late to class, what do your teachers normally do?
 - Let you in without any observation
 - They let you in but with a warning that you are late
 - They close the door and not let you enter

3. What is the main cause to arrive late?
 - Traffic
 - Work
 - Other classes
 - By spending time with friends and family
 - Mood
 - Entertainment and sports
 - Rest

4. Mark from 1 to 5 which of the following you value most, 1 being most valued?
 - Entertainment and sports
 - Family
 - Rest
 - Friends
 - Punctuality

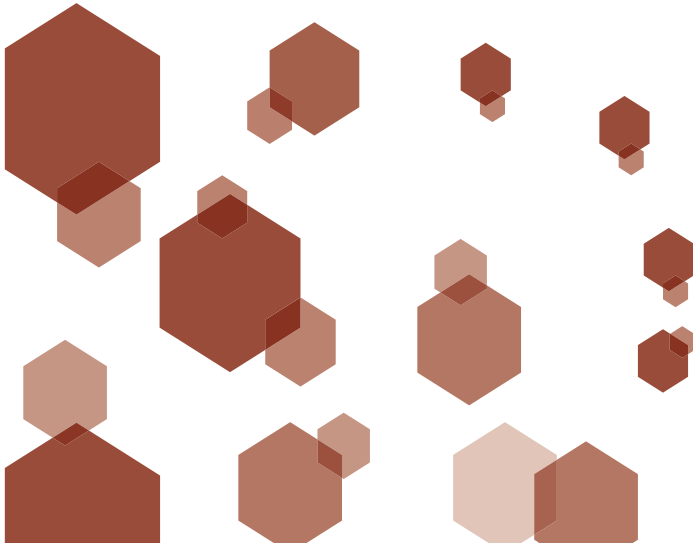




CHAPTER

7

**The effects of culture shock on
exchange students in Ecuador**



In the United States (US), one in ten undergraduate students have studied abroad before graduating (Institute of International Education, 2016). Venturing into a new culture is considered a fascinating experience. The opportunity for students to go abroad and advance their cultural and academic experiences has now become an attainable reality for millions of students around the world. In 2015, it was estimated that five million students studied outside of their home country, almost three times more than in 1990 (ICEF, 2015). This can be credited to the advancements of globalisation: communication, transportation and an integrated world economy. The interest in exchange programs is not limited to students; teachers are also increasingly encouraged to go on exchange programs as well as employees of multinational companies. Higher education institutions are realising that by participating in international exchange programs they are rewarding their students and faculty by facilitating new ways of seeing global problems. Such experiences and interactions positively contribute to society.

The idea of going on exchange elicits great excitement and high expectations. However, it is possible that cultural clashes may negatively affect individuals, causing them to find the experience exhausting, and lead to negative feelings towards the people and culture encountered. This can be interpreted as culture shock. Culture shock is intrinsically linked to prolonged contact with an unfamiliar culture. Cross-cultural travellers have been studied for more than half a century, analysing the complex field of intercultural interaction. Still, there is no single framework for how to best cope with culture shock or avoid it altogether. This is what prompted the study. This study aims to build on existing literature by adding the experiences of international exchange students in Guayaquil, Ecuador.

The study examines the culture shock experienced by international students in Ecuador, and analyses the factors contributing to this. The study is exploratory and descriptive, using surveys as the main instrument for data collection. The results aim to give insight into how best to prepare and plan for the worst aspects of culture shock. The questions of the survey were based on the affect-behaviour-cognition (ABC) framework model of culture. The study

is limited to the relatively small population of exchange students that were surveyed: a total of twenty. Nevertheless, the responses provide informed opinions of a diverse group of international students, offering guidance for future studies.

The structure of the investigation begins with a review. This starts off with a definition of culture followed by an explanation of culture shock and the various stages of culture shock. Then, a description of some leading theories surrounding culture shock including the Affect-Behaviour-Cognition (ABC) framework theory are described. Finally some background information is presented regarding foreign students in Ecuador, and the exchange program provided by UEES. The methodology section explains the process that was taken to construct and conduct the surveys. This is followed by a detailed discussion about students' experiences and their degrees of culture shock. Finally, suggestions are given about how to avoid the worst aspects of culture shock.

LITERATURE REVIEW

Culture

Culture is related to language, nonverbal communication, codes of behaviour, values, attitudes, beliefs, art, music and other aspects that distinguish one group of people from another. Furthermore, culture is a set of standards for what is valued and what is not within a society concerning things like beauty, silence, time and space (Samovar, Porter, McDaniel, & Roy. 2013). According to Triandis (1994), "culture is a set of human-made objective and subjective elements that in the past have increased the probability of survival and resulted in satisfaction for the participants in an ecological niche, and thus became shared among those who could communicate with each other because they had a common language and they lived in the same time and place" (p. 25). Hofstede (1994) described culture as "the collective programming of the mind which distinguishes the members of one group or category of people from another".

Samovar et al. (2013) explain that culture is intended to solve many of life's problems by creating a framework for how to adapt to one's surroundings. Culture assists to make sense of situations, especially with unpredictable matters; it helps people know how to behave correctly and harmoniously within a group, and also to anticipate actions and reactions to that behaviour. However, cultures do not exist in isolation; as a result of globalisation, people have become part of more intense intercultural contact. This interaction between cultures has enriched the literature on culture in multiple ways. One of the most studied aspects of intercultural interaction is culture shock, as it persists in almost every prolonged intercultural experience (Samovar et al., 2013).

When an individual is confronted by foreign cultures, where behaviours, values and norms are both unfamiliar and generally unaccepted within their own culture, they are likely to have an automated defensive response (Samovar et al., 2013). People are taught acceptable and familiar behaviour from the day they are born, through their family, education institutions and broader society. These familiarities become accepted as the correct ways of living and behaving, and anything that deviates from this will certainly be looked at with suspicion. The negative response a person has towards a radically different culture is termed ethnocentrism. Ethnocentrism states that people view their own culture as being superior to others. If a person lives within an unfamiliar culture for an extended period of time, they are likely to experience some degree of culture shock (Samovar et al., 2013).

Culture shock

Some researchers initially believed culture shock to be a type of illness. Kalvero Oberg (1960) called it an occupational disease; his work remains a strong framework for culture shock studies, where he described the symptoms of culture shock. Oberg defined culture shock as the sequence of two stages: contact with or immersion in a different culture, and loss of the safety net of predictable social roles, cues and practices. Dulebohn (1989) described it as a psychological reaction in which the individual's cultural knowledge and behavioural learning is not appropriate. McKinlay, Pattison and Gross (1996)

provided a definition related to international students by describing culture shock as an “array of experiences in the host foreign culture as they familiarize themselves with new customs, oftentimes with the expectation of integration”. Chapdelaine and Alexit (2004) defined it as “the multiple demands for adjustment that individuals experience at the cognitive, behavioural, emotional, social and physiological level, when they relocate to another culture” (p. 168).

Historic theories of culture shock. Historical approaches of culture shock date back to 1903 when intercultural contact studies arose based on research on migration and mental health (Yue & Le, 2012). Many studies supported this connection. In the US, immigrants formed 70% of total patients in mental institutions. As a consequence, further research was based on the assumption that migration and mental illness were linked. By the 1970s, two theories dominated the field: First, people who are dysfunctional are more likely to emigrate. Second, psychopathological problems were an effect of the migration process. In the late 70s, the area of research was acquiring more attention and revealing new patterns. The mental health theory was weakening, as it provided no clear explanation for what was happening. Scholars began to consider new factors in the migration experience, such as changing values, identity and acculturation strategies. This shed light on the study of intercultural contact of various cross-cultural travellers including immigrants, refugees, students, business people and tourists (Yue & Le, 2012).

Effect-Behaviour-Cognition (ABC) framework theory of culture shock. The ABC framework model of culture shock describes an active model for dealing with change when a sojourner is immersed into a new culture. The framework focuses on the effects, behaviours and cognitive aspects of intercultural experiences. The model was developed by the compilation of previous research in order to provide a cultural adaption framework for further studies. This provides more comprehensive analysis of a person’s cultural adaption to a new environment (Bochner, 2003).

Affect: Stress and coping. Bochner (2003) explains that this approach was developed under Oberg’s premise that intercultural contact was a

negative experience, full of frustration and buzzing confusion. More recent studies have developed a framework based on stress and coping literature. The new effective approach not only describes the experience as frustrating but includes stress management and adjustment methods as an adaptive response to the new culture. This approach covers the psychological well-being and the acculturation strategies of the individual to adapt to the new changes of environment (Bochner, 2003).

Behaviour: Culture and learning. The culture and learning model is a theoretical perspective of culture shock and it deals with the behavioural aspects of culture contact. It describes the process of acquiring social skills and knowledge as a means of surviving in the new society. Ward, Bochner and Furnham (2001) established this theoretical framework considering the following variables: general knowledge about a new culture, length of residence in the host culture, language or communication competence, quantity and quality of contact with host nationals, friendship networks, previous experience abroad, cultural distance, cultural identity, acculturation modes, and temporary versus permanent residence in a new country (p. 70).

Furnham and Bochner (1982) contributed to empirical analysis based on the culture and learning model. A study conducted with international students indicated that social difficulty was dependent on cultural distance. This suggests that students from regions of opposite cultural practices to the host country experienced more social difficulty. Many researchers have confirmed the existing relationship between the amount of social contact with host nationals and satisfaction in sojourners. These researchers include Berry and Blondel (1982), Gullahorn and Gullahorn (1966), Lysgaard (1955) and Sewell and Davidsen (1961). They indicate that a positive relationship with the host nation and sojourners eases culture learning. In contrast, some researchers have also suggested the psychological distress caused on sojourners is due to extensive host national contact (Bochner, 2003).

Cognition: Social identification. This theory is based on the work of Tajfel (1981) on social identity theory, and highlights the relationship between

group identity and the self-esteem of an individual, for example, how group members perceive each other, reasons for staying in a specific group and how the intergroup relations affect self-awareness. Group perception affects individual self-identity. This approach refers more to an internal process within an individual instead of observable behaviours. An individual understands and knows themselves when they are part of a group, knowing how to react and behave. However, when the individual becomes a cross-cultural traveller, everything is new and the confidence of the known and expected behaviour vanishes. This leads to changes in the perceptions of self and identity (Bochner, 2003).

Stages of culture shock. Researchers of culture shock were aware of the changes in the levels of satisfaction from cross-cultural travellers over a period of time. From this observation, they discovered a generally predictable pattern of emotional phases travellers went through. The sequence of stages of cultural adaptation was developed, illustrating the common variations of the travellers' mood. Oberg (1960) described these changes in the levels of satisfaction as a continuum U-Shape, which was later supported by Furnham and Bochner (1986). This dictates that there are generally four phases one goes through:

Honeymoon stage. This occurs when the individual arrives into a new environment. Everything is new and seen with excitement. Rejection stage. After the excitement associated with a new environment, the individual feels physical, mental and emotional fatigue. Many problems arise with the little things, like the food and climate. Also, the language barrier becomes a hindrance for completing simple daily tasks. The environment becomes unfamiliar, and the local culture is rejected, as the individual feels frustrated and irritable. Adjustment stage. The adjustment stage may take a while, and in some cases it does not happen and the individual decides to give up on the adaptation process. It is characterized by the desire of the individual to be part of the new culture and environment by improving their linguistic abilities and developing routines that makes the experience of cultural adaption smoother. The individual also better understands the differences in cultures and becomes

tolerant of differences. Acceptance stage. In this stage, the individual has interacted with the local culture for a prolonged period of time and begins to feel a part of the culture (Oberg, 1960; Furnham & Bochner, 1986).

Taft's six stages of culture shock. Taft proposed six stages of culture shock (Yue & Le, 2012): Strain. People initially feel strain due to the effort required to make necessary psychological adaptations. Loss. A sense of loss and feelings of deprivation is felt with regard to friends, status, profession and possessions. Rejection. The person is rejected by and/or rejects members of the new culture. Confusion. Confusion is felt in role expectations, values, feelings and self-identity. Realization. The person feels surprise, anxiety and even disgust and indignation after becoming aware of cultural differences. Impotence. The person has feelings of impotence due to not being able to cope with the new environment.

Acculturation theory

Acculturation theory seeks to distance itself from culture shock, as shock infers a negative experience. Acculturation theory states that there are both positive and negative sides to coming in contact with a new culture. The process hence should be seen from both the positive and negative aspects (Yue & Le, 2012). Acculturation refers to the adaptation process of a person to a new culture. It is strengthened by the amount of interaction with the culture. The intercultural contact produces changes in the individual's attitudes, values, behaviours and beliefs. These elements compound cultural identity (Ward, et.al, 2001).

International exchange in Ecuador

The US is Ecuador's main exchange partner in higher education. Between the two countries there is a strong and growing exchange experience. The number of US students in Ecuador in 2015 was approximately 3,600. Meanwhile, in 2015 there were around 2,300 Ecuadorian students in the United States (United States State Department, 2015).

Table1*Foreign people entering Ecuador for study by gender and age*

Gender	Age	Year		
		2012	2013	2014
Male	10-19	94	133	156
	20-29	189	175	157
	30-39	241	459	418
	Total	524	767	731
Female	10-19	131	240	238
	20-29	233	210	178
	30-39	198	300	291
	Total	562	750	707
Total		1086	1517	1438

Source: INEC (2016).

The Ecuadorian National Institute of Statistics and Census (INEC) records the number of people that enter Ecuador for the purpose of study. However, there is no breakdown of that data, so it is not known how many are part of international exchange programs. Table 1 shows the breakdown of students entering by age and gender for 2012, 2013 and 2014. The data suggests that the entry of foreign students into Ecuador increased from 1,086 students in 2012 to 1,517 in 2013. However, the number of students decreased to 1,438 in 2014 (INEC, 2016).

In Ecuador, there are few incentives for public higher education institutions to develop exchange programs, even though the country supports intercultural interaction and diversity. As a consequence, the exchange programs in Ecuador are limited to a handful of private universities. Amongst the universities with international exchange programs are Universidad de las Américas (UDLA), Universidad Casa Grande (UCG), Universidad Técnica Particular de Loja (UTPL), Universidad San Francisco de Quito (USFQ), Universidad Del Pacífico (UP) and UEES. In order to assess the types of programs offered in Ecuador, an analysis of UEES is helpful, as UEES is considered one of the most reputable universities with international exchange experience in the country, and operates as a bilingual institution (Spanish and English).

UEES international exchange program

UEES is a private university, located in the coastal city of Guayaquil, with an approximate enrolment of 5000 students (La Conversacion, 2016). It was founded in 1993, and has developed with a clear aim to be internationally minded when it comes to its learning model. UEES is a bilingual university, requiring students to take courses in both Spanish and English. It was recently accredited by the national education board with an A category, the highest available for institutions in Ecuador (El Universo, 2016). UEES is recognized as having one of the best business schools in Latin America, and second best in Ecuador (Perez, 2016). The university offers postgraduate master's programs, and features a growing selection of online courses. The university facilities are recognised for their state of the art classrooms, infrastructure and recreational facilities. The university supports an onsite gym, sporting complex and swimming pool, television and radio studio, restaurant, two cafes, a health clinic and a residential campus. UEES holds an international vision, and one of their objectives is to promote academic and cultural exchange, together with strong national and international cooperation (UEES, 2016).

The exchange program offered by UEES consists of academic and cultural engagement for international students and teachers. The program generally covers two eight week semesters with the option to take up to five courses of 15 credits in any faculty depending on the demands of the student. This includes Spanish courses, English courses and normal subjects offered in both Spanish and English.

UEES is aware of the challenges that cultural differences may bring to inbound exchange students. That is why they have developed an integrated cultural awareness feature that is mandatory for all students. This begins with a six day guided orientation trip, where students travel from Quito to Guayaquil stopping at various cultural towns and sites. In addition, the students have an activity orientation day at the campus, where they interact with and meet local students. Furthermore, there are a number of weekend trips organized throughout the program. This includes visiting the UNESCO heritage city of Cuenca, national parks and other ecological sites. Cooking and dancing

classes are also promoted, and engagement with local volunteer projects are mandatory in most cases. In order to ensure students truly experience the culture, they are placed in homestay families, where accommodation and meals are provided (UEES, 2016). These experiences provide students the opportunity to immerse themselves with the local language and culture. UEES recognises the benefits of language immersion, offering Spanish lessons for all levels.

METHODOLOGY

A mixed quantitative and qualitative survey approach was used to form the basis of the study. Exchange students were asked questions about their experience in Ecuador. The sample size was the total population of exchange students at UEES in the Fall 1 and II period of 2016 (twenty). The total population was selected as the population size was relatively small. However, only sixteen of the twenty students actually completed the surveys.

Sample

UEES was chosen for the case study as it has a long standing reputation for offering a well-established international exchange program. The sample of students came from different parts of the world. This includes Latin America, North America, Asia and Europe. This is a broad cultural base for which to investigate the cultural adaptation process. Culture shock depends on the period of time students spend in a culture. Hence, students involved had spent at least two months in the country at the time of the survey.

Table 2

Demographics of international student sample

Gender		Age		Country of origin	
Female	9	18-21	7	France	5
Male	7	22-25	8	USA	4
				South Korea	3
				Mexico	2
				Albania	1
				Netherlands	1
total	16		16		16

The population ranged from 18 to 30 years of age. The majority were between 18 and 25 years old. There were nine females and seven males. The nationalities of the students consisted of people from France, the US, Mexico, South Korea, the Netherlands and Albania. The country with more representation in the study was France with five students. The United States was represented by four students and three were from Mexico. South Korea had two students and the Netherlands and Albania each had one.

The survey included both open and closed questions. The closed questions were chosen to establish fixed parameters and characteristics of the adaptation process and to ease the identification of factors contributing to culture shock. On the other hand, the open questions allowed students to explain how they were affected by cultural challenges and how they coped with culture shock. The open prompts provided an insight to a more extensive variety of answers, that closed questions could not achieve. These questions were intended to diminish the bias of choosing specific factors of culture shock. The theoretical framework used for the development of the questions was the ABC theory, which considered both characteristics of the person and the situation. The complete survey questions can be seen in Appendix A. Table 3 summarises the ABC variables used in the survey development.

Table 3

Individual's variables in cultural adaptation

Characteristics of the person	Characteristics of the situation
<ul style="list-style-type: none">• Personality• Language fluency• Training and experience• Cultural identity• Acculturation strategies	<ul style="list-style-type: none">• Length of cultural contact• Amount of intra and inter group contact• Quality of intra and inter group contact• Cultural distance• Amount of life changes• Social support

Source: Ward et al. (2001).

The results were presented in tables and graphs. For the open questions, the data was analysed and described in a summary table that included the most common answers that were relevant to the study (see Appendix B for complete results of each student).

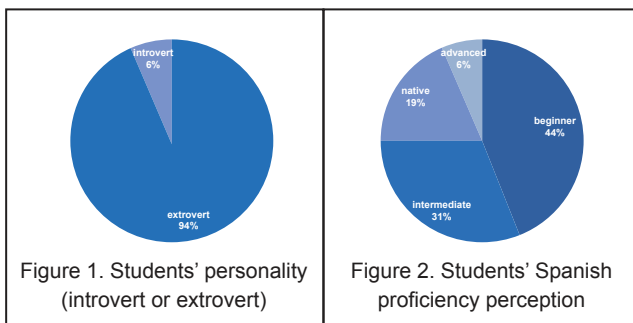
The design of the study presented difficulties in the theoretical framework and the application of the research methodology. There was a plethora of literature regarding international students and culture shock; deciding which theories and methods were the best to fit the study was difficult, and the variables to study were selected in an informal way. This included the selection of the most repeated factors affecting international students found in the literature. To reduce the impact of bias in the selection of questions, the survey was tested with two international students. This proved to be valuable as additional questions were added; these enriched the study. Interviews could have been a better method for data collection as the study could have acquired more perspectives, and explored the aspects that are important to international students. At the beginning of the study, it was designed to include current and previous international students; however, due to privacy policies, the university was not able to provide contact information of past exchange students in order to expand the population size.

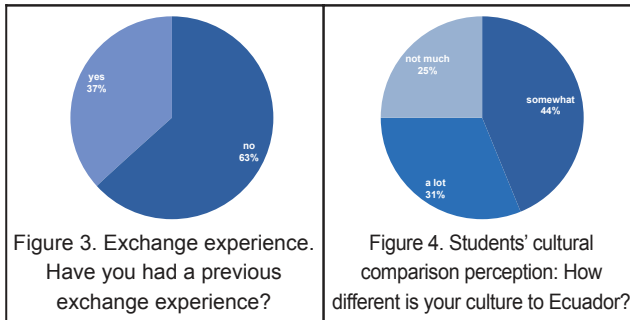
RESULTS

The results depicted the answers to the survey questions. The aim of these questions was to pinpoint factors that led to students' culture shock, the degree of culture shock and any possible suggestions for alleviating the extent of culture shock.

Table 4

Background characteristics of population





Among the international students, 15 of the 16 affirmed that their personality was closer to an extrovert. One student described himself as an introvert. Seven of the students considered themselves to be in the beginner level of the language, representing the majority of the sample. In the intermediate level there were five students. There was only one student at the advanced level. Meanwhile, there were three native speakers of the language, all from Mexico. There were six students that had previously been on exchange, the other ten confirmed having no previous experiences. When comparing their home culture to Ecuadorian culture, most of the international students considered that it was somewhat different; this meant that between the two cultures there is not much distance, suggesting that there are common points as well as differences to consider. Five students considered the culture to be a lot different. That suggests possible problems with cultural adaptation, as significant differences are acknowledged. Similarly, four students answered that there was not much difference between the two cultures, meaning they were similar.

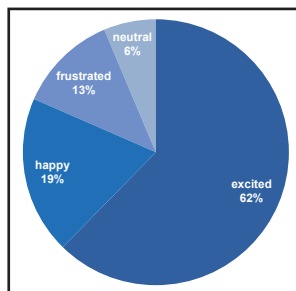


Figure 5. Feelings in first week. How did you feel during your first week in Ecuador?

During the first week in Ecuador, ten of the students were excited, three were happy, two were frustrated and one felt neutral about being in Ecuador.

Table 5

Change in emotional state from first week in Ecuador compared to two months later

Has it changed?	Number of students	Change in emotional state	
		First week	Now
Yes	9	Happy	More excited and wants to travel all over Ecuador.
		Frustrated	Host family makes the student feel a part of the family.
		Neutral	Improved language skills.
		Excited	Feels worse.
		Happy	Does not like Samborondon.
No	7	Excited	Food, family stay and time are a problem.
		Excited	Very interesting place
		Excited	Still excited

The survey asked the students to specify how their emotional state had changed from the first week. Nine of the students stated that their emotional state changed from the first week. Four of these were improvements in their emotional state. Two of the students' reasons given were that the host family made them feel a part of the family. Another student mentioned the geography and cultural diversity of the country and affirmed that they wanted to further travel the country. One student was frustrated at first, but had improved their language skills. Four other students registered a negative change in emotional state. One student felt worse after two months. Two students did not like living in Samborondon. Another student pointed out that they did not like the food, homestay and the lack of punctuality of locals. The remaining seven students limited their responses to no change. Some students mentioned that the place continued to be interesting and pleasant.

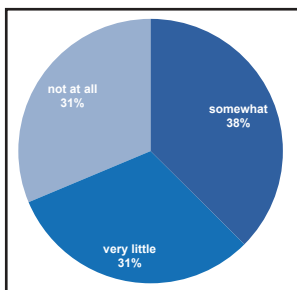


Figure 6. Homesickness: So far, to what degree have you felt homesick?

For homesickness levels, from a scale of not at all to to a great extent, six students selected somewhat. Five considered feeling homesickness at a very little level and the other five said not at all. In the open section of the question, students noted activities to reduce homesickness. Six stated that they spent time with people here, hung out with Ecuadorian friends and met new people. Some other answers included chatting with friends back home and listening to music from back home.

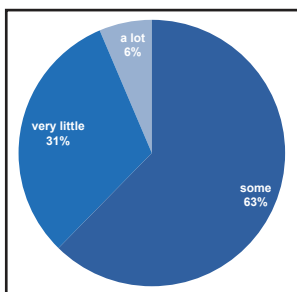


Figure 7. Time with locals: How much of your time have you spent with Ecuadorians?
note. some refers to 25-50%; very little refers to 0-25%; a lot refers to 50-75%.

Spending time with the host culture influences the acculturation process. In time spent with Ecuadorians, the vast majority of international students (10) stated that they spent between 25% and 50% of their time with Ecuadorians. Five students said they spent between 0% and 25% of their time with Ecuadorians. Only one student spent 50% to 75% of their time with Ecuadorians.

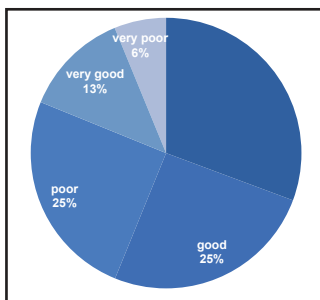


Figure 8. Interactions with locals: How would you rate the quality of your interactions with Ecuadorians?

Time spent with Ecuadorians is not only about the amount of time but the quality of the interactions. When the students were asked about the quality of the interactions with Ecuadorians, most of them (5) considered the interactions to be 'acceptable'. Good and poor were selected by four students each. Very good was chosen by two students. One said they were very poor.

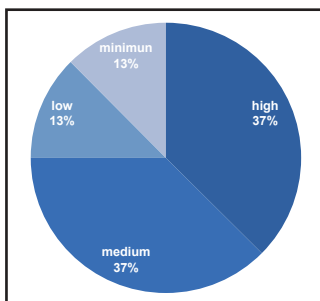


Figure 9. Adaptation effort: How would you rate your effort to adapt to the local culture?

Part of the adaptation process implies the willingness of the individual to adapt to the new culture. Measuring the level of effort by international students into adapting to Ecuadorian culture, the surveys reflected that the highest level of effort was not applied by any student. Six students stated that their level of effort was high, and six more stated medium. A low effort was applied by two students and minimum effort was stated by another two students.

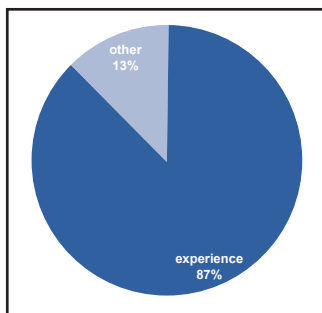


Figure 10. Adaptation tactics: How have you attempted to adapt to the culture?

Part of the efforts of adjustment are the acculturation strategies. According to the data collected, 14 of the 16 international students preferred acquiring knowledge about the Ecuadorian culture through interaction and experiences. Meanwhile 2 of the 16 preferred other ways: One student said that they had not been looking for strategies and the other student explained that there was no need to look for strategies to adapt because the two cultures were similar.

Table 6

Do you feel that the language, personal space and punctuality of the local culture have affected you negatively?

Cultural factor	yes	no
punctuality	14	2
personal space	8	8
language	7	9

The students were asked if they have been affected by punctuality, personal space and language. In Ecuador there is a distorted perception of time; it is not highly valued. When the students referred to punctuality, the majority of them affirmed that they have been affected by it. In the explanation of how, most of them agreed that Ecuadorians are not punctual and arrive late to meetings. Some of them also wrote that it has changed their behaviour, where now they also arrive up to 30 minutes late to appointments. Ecuadorian proxemics is characterized by closeness. 50% of students stated people were too close, while the other 50% did not see a problem. The portion who affirmed

the intrusion in personal space said that it makes them feel uncomfortable. Others have realised the difference in personal space, but do not feel affected by it. Referring to language as a barrier, seven students indicated that it has been a barrier and nine suggested that it has not. Among the difficulties of language as a barrier, some students wrote that it was frustrating as they wanted to say something but could not.

Table 7

List the top five factors that have contributed most to your culture shock?

	Top 5 factors	Students
1	Time (punctuality)	7
2	Food	4
3	Slang/idioms	4
4	Transportation	3
5	Security	2

In order to examine cultural shock factors that may have been omitted, this question asked students to list the top five most difficult factors they encountered in Ecuadorian culture. Time was mentioned most frequently by seven respondents. Food was mentioned by four students. One stated that there was too much rice in each meal. Language, particularly local slang and idioms, was also mentioned by four students. Students felt that they were not understood by locals. Transportation was mentioned by three students, especially taxi drivers. Finally, two students made mention of security, but no specifics were given. Four students did not respond to this question.

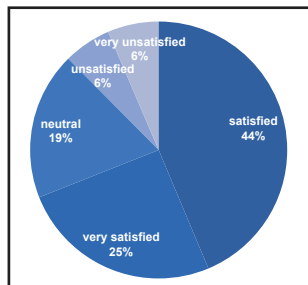


Figure 11. Overall experience: How satisfied are you with the overall exchange experience?

Valuing the level of satisfaction of the current exchange experience reflects the overall impact of culture shock in the experience of international students. Seven students considered the experience satisfactory, and four said it was very satisfactory. Three students valued the experience as neutral. Finally, one student considered the whole experience unsatisfactory and one said it was very unsatisfactory, pointing out that he “will never come back”.

DISCUSSION

The cultural adaptation process, also known as the stages of culture shock, is influenced by many factors that may be attributed to the host culture and also to characteristics of the individual entering the culture. Many factors can be seen as having contributed to culture shock related experiences of the exchange students in Ecuador.

Subject factors

Most students in the study had no previous exchange experience, and for this reason they are considered soft targets to experiencing difficulties, or culture shock. This is confirmed by the initial high expectations and levels of excitement the students had during the first week in the country. Homesickness was relatively high in the sample of international students; the majority of the sample used a limited tool to deal with this: by talking with friends back home. Also, students' acculturation strategies were poor, as they did not seek to fully understand the host culture.

Adaptation

International students showed a lack of culture learning as they preferred to adjust to the Ecuadorian culture mostly through daily interaction and experiences. Although the quality of interactions with Ecuadorians was seen as acceptable, students spent less than half their free time interacting with locals, missing out on opportunities to better adapt to the Ecuadorian culture. This last point seems to stand at odds with the fact that most students identified as having extroverted personalities. This suggests that there may be unintended barriers for greater cross cultural interaction. Extroverted people are more socially skilled at understanding the differences in cultures and are able to

afford more ways to frequently interact with Ecuadorians. Perhaps to ensure greater local contact, some more heavy handed obligatory cross cultural interaction activities could be mandated by the faculty, such as a mandatory weekly logbook detailing which locals they met with and what they learnt about the local culture. Furthermore, a social media app specifically designed for foreign students to interact with local students may be a useful tool to increase cross cultural interaction.

Language

It was noted that the amount of interaction with locals was influenced by the language proficiency of students. Most students had a beginner level of Spanish, affecting their general communication. However, even the more advanced speakers had difficulty with local slang. Communication constitutes a major factor for interaction and may have played a major role in culture learning. The university already offers Spanish classes to the international students. However, it may help to provide new comers with a pocket book explaining common local slang terminology.

Time orientation

Students noted that a major cultural problem was the difference in time orientation by locals. They highlighted the flexible attitude towards time by Ecuadorians. Students felt frustrated and at times offended when people arrived late to pre-arranged meetings. Although this created some friction, many students adjusted to the flexibility of time by allowing for it in meetings. This is a reality of the local culture, and there is little students can do to get around it. However, they can prepare themselves for such lateness, especially when it comes to social settings. It is not uncommon for Latin Americans to arrive up to an hour late for certain social gatherings, such as birthday parties.

Food

A second cultural problem encountered was the local food. Most students noted that they did not particularly like the Ecuadorian dishes. This was due to both unfamiliarity with the local flavours and the composition of the meals. In Ecuador, many meals come with coriander, also known as cilantro or Chinese

parsley, which for people who are not accustomed to it can be overwhelming and strange. If this is the case, students can politely inform their host families that they are not used to it, and perhaps to have the coriander on the side. This will give students the opportunity to slowly become accustomed to the taste. Some health experts have suggested that coriander combats parasites, which is a common problem in the coast of Ecuador, so it may explain the practical purpose behind its common use. Another issue with the food was the composition of meals. In Ecuador, meals are often high in carbohydrates, almost always being accompanied with a serving of plain white rice. Also, vegetables and salads are not a major focus of meals. The local food is considered a cultural asset by Ecuadorians, and any criticism should be done in a sensitive manner. At all costs, avoid direct embolden statements like “I do not like it”. Instead, students can politely explain their taste preferences, and try to adapt the local food. Fruits and vegetables are very cheap in Ecuador, including organic products, so students may make an effort to shop at the local supermarket for basic vegetables and offer to make a side salad, or cooked vegetables for the family. This would smooth over any unintended offense. Students will be satisfied with the composition of the food, and the host families will appreciate the effort of the students. A side salad for four could cost as little as \$2 in raw ingredients.

Personal space

The third common cultural problem encountered was personal space; however, this did not heavily interfere with the cultural adaptation process of international students. The data collected on personal space problems was split. Some students noticed it whilst others did not. It is true that as a collectivist society, Ecuadorians do not value personal space as much as people in individualistic societies. Standing close in lines, and accidental physical contact is not uncommon. Students should anticipate this when they are in public places like malls and parks, as they are likely to experience more closeness than they are used to. If it is of great concern, students may initially avoid crowded public places, like buses and downtown markets.

Overall experience

Overall, the students considered themselves satisfied with the exchange experience. The cultural factors mentioned including language, time, food and space were not overly burdening to the extent of overshadowing the overall experience. Yet, if these areas can be anticipated and reduced as sources of friction, it is likely that overall culture shock can be reduced, adding to an even better experience for all.

CONCLUSION

This research paper examined the culture shock experienced by international students in Ecuador at UEES, and analysed the factors contributing to it. The study explained causal factors of culture shock. It can be concluded that the main culture problems encountered included language, time perception, food and personal space. Despite these cultural differences, the international students considered their overall exchange experience positive.

Overall, it was found that students were not informed enough about the local culture. They were surprised about many of the local socialisation patterns, mainly because they did not have a reference for explaining these differences. More effort from both the students and locals can be placed on learning about these cultural differences. This also requires students to be proactive and seek out such information.

Based on the exploratory research, it is recommended that institutions offering exchange programs increase the interaction between international students and host students in order to accelerate the cultural adaptation process and reduce the impact of negative culture shock. This could be done by many methods; one way may be to create student clubs whereby locals and international students with similar interests can interact. Also, an app may be useful to connect international students with locals.

Future studies should replicate the surveys here with greater sample sizes. Also, other universities in other cities should compare these results to highlight differences and similarities in culture shock factors. In addition, a

complementary study could be conducted whereby the host families and local students are asked about their perception of the foreign exchange students. That way, misperceptions by locals can be identified and avoided, lessening any unnecessary friction between locals and international students. Finally, research focusing on the effects of culture shock and its influence on academic performance would also serve as a useful study.

REFERENCES

Berry, J., & Blondel, T. (1982). Psychological adaptation of Vietnamese refugees in Canada. *Canadian Journal of Community Mental Health*.

Bochner, S. (2003). Culture Shock Due to Contact with Unfamiliar Cultures. *Online Readings in Psychology and Culture*, 8(1). <http://dx.doi.org/10.9707/2307-0919.1073>

Chapdelaine, R. F., & Alexitch, L. R. (2004). Social skills difficulty: Model of culture shock for international graduate students. *Journal of College Student Development*.

La Conversación. (2016). La UEES, 22 años de Excelencia Educativa. La academia en la comunidad. Retrieved from <http://laconversacion.net/2016/12/15/la-uees-22-anos-de-excelencia-educativa/>

Dulebohn, J. H. (1989). A historical survey and on overview of culture shock. Central Missouri State University.

Furnham, A., & Bochner, S. (1982). Social difficulty in a foreign culture: An empirical analysis of culture shock *International Journal of Psychology* , 161-198.

Furnham, A., & Bochner, S. (1986). *Culture shock: psychological reactions to unfamiliar environments*. New York: Methuen & Co.

Gullahorn, J.E., & Gullahorn, J.T. (1966). American students abroad: Professional vs personal development. *The Annals*.

Hofstede, G. (1994). *Cultures and Organizations: Software of the Mind*. London: Harper Collins Business.

ICEF. (2015, November 5). The state of international student mobility in 2015. Retrieved from <http://monitor.icef.com/2015/11/the-state-of-international-student-mobility-in-2015/> Institute of International Education. (2016). *Infographics: Open Doors Data Highlights*. Retrieved from <http://www.iie.org/en/Research-and-Publications/Open-Doors/Data/Infographics#.WHeYFFPhDIU>

INEC. (2016). *Migración*. Retrieved October 15, 2016, from Instituto Nacional de Estadísticas y Censos: <http://www.ecuadorencifras.gob.ec/migracion/>

Lysgaard, S. (1955). Adjustment in a foreign society: Norwegian Fullbright grantees visiting the United States. *International Social Science Bulletin*.

McKinlay, N. J., Pattison, H. M., & Gross, H. (1996). An exploratory investigation of the effects of a cultural orientation programme on the psychological well-being of international university students. *Higher Education*.

Oberg, K. (1960). Cultural shock: adjustment to new cultural environments. *Missiology*. Vol 7:4. pp. 177 – 182. Retrieved from <http://journals.sagepub.com/doi/abs/10.1177/009182966000700405>

Perez, A. (2016, June 28). UEES. Vistazo. Retrieved from <http://vistazo.com/seccion/universidad-de-especialidades-espiritu-santo-uees>

Samovar, L., Porter, R., McDaniel, E., & Roy, C. (2013). *Communication between Cultures* (eighth edition). Boston: Wadsworth.

Sewell, W., & Davidsen, O. (1961). *Scandinavian students on an American campus*. Minneapolis: University of Minnesota Press.

Tajfel, H. (1981). *Human groups and social categories*. Cambridge: Cambridge Press.

Triandis, H. C. (1994). *Culture and Social Behaviour*. New York: McGraw Hill.

United States State Department. (2015). *Education Cooperation*. Retrieved October 15, 2016, from US Department of State: <http://photos.state.gov/libraries/ecuador/32152/pdfs/EducCoop%2014%20SP.pdf>

Universidad de Especialidades Espíritu Santo. (2016). *Student Exchange*. Retrieved October 15, 2016, from Universidad de Especialidades Espíritu Santo: <http://uees.me/international-students/student-exchange/>

El Universo. (2016, June 9). UEES celebra su categoría A; se llamará a acreditar a otras. Retrieved from <http://www.eluniverso.com/noticias/2016/06/09/nota/5624508/uees-celebra-su-categoria-se-llamara-acreditar-otras>

Ward, C., Bochner, S., & Furnham, A. (2001). *The psychology of culture shock*. Hove: Routledge.

Ward, C., & Kennedy, A. (1992). Locus of control, mood disturbance and social difficulty during cross-cultural transitions. *International Journal of Intercultural Relations*.

Yue, Y & Le, Q. (2012). From “Cultural Shock” to “ABC Framework”: Development of Intercultural Contact Theory. *International Journal of Innovative Interdisciplinary Research* (2). Retrieved from <http://auamii.com/jiir/Vol-01/issue-02/10yue.pdf>

APPENDIX

Appendix A

Survey questions

Case study: Universidad de Especialidades Espíritu Santo (UEES)

Thank you for agreeing to take part in this survey aimed at examining the culture shock experienced by international students in Ecuador. This survey should take approximately 7 minutes to complete.

Check the answer that corresponds to you. Age:

- 17 - 21
- 22 - 25
- 26 - 30
- 30 plus

Gender:

- Female
- Male

1. Which word best describes you?
 - Extrovert (Social and open)
 - Introvert (Quiet and reserved)
2. Which country do you come from?
 - _____
3. What is your level of Spanish?
 - None
 - Beginner
 - Intermediate
 - Advanced
 - Native
4. Have you ever been on exchange before?
 - Yes
 - No
5. What is the cultural distance between your culture and the Ecuadorian culture?

Near	Intermediate	Far		
6. How much effort have you put into adapting to Ecuadorian culture? (1= minimum; 5= maximum)				
1	2	3	4	5

7. How did you feel after your first week in Ecuador?
 - Excited
 - Happy
 - Neutral
 - Frustrated
 - Sad

7B. Has this changed? How? Specify

8. How would you describe your interactions with Ecuadorian people?

Very poor	Poor	Acceptable	Good	Very good
9. Have you experienced homesickness during this exchange program?				
Not at all	Very Little	Somewhat	To a great extent	

9B. Mention 1 thing you did to reduce this feeling:

10. How much of your free time have you spent with Ecuadorians?

- 0 to 25%
- 25 to 50%
- 50 to 75%
- 75 to 100%

11. What were the top five most difficult factors you encountered? List them from 1 to 5.

12. Which has been your main strategy to adjust to Ecuadorian culture?

- Reading and studying about the culture
- Through interaction and experiences
- Other: _____

13. Have you noticed a difference in punctuality in Ecuador?

- Yes
 - No
- If yes, specify how this has affected you?

14. Have you noticed a difference in respect to personal space in Ecuador? For example, when lining up for a coffee; do other people stand too close to you?

- Yes
 - No
- If yes, Specify how?

15. Has your experience been affected by the language barrier?

- Yes
 - No
- If yes, Specify how.

16. How satisfied are you with the exchange experience in Ecuador?

Very satisfied	Satisfied	Neutral	Unsatisfied	Very unsatisfied

Table 1
Tabulated information from surveys (Demographics and Questions from 1 to 6)

Survey	Age	Gender	Q1	Q2	Q3	Q4	Q5	Q6
1	22-25	Female	Introvert	México	Native	No	Near	4
2	22-25	Male	Extrovert	México	Native	No	Intermediate	4
3	17-21	Male	Extrovert	USA	Intermediate	No	Far	3
4	26-30	Female	Extrovert	USA	Beginner	Yes	Intermediate	3
5	22-25	Female	Extrovert	South Korea	Beginner	No	Intermediate	4
6	22-25	Female	Extrovert	Albania	Beginner	Yes	Far	4
7	22-25	Male	Extrovert	France	Intermediate	No	Far	2
8	17-21	Male	Extrovert	France	Intermediate	Yes	Intermediate	1
9	17-21	Female	Extrovert	France	Advanced	No	Far	3
10	22-25	Male	Extrovert	South Korea	Beginner	No	Far	4
11	17-21	Female	Extrovert	México	Native	No	Intermediate	3
12	17-21	Male	Extrovert	France	Intermediate	Yes	Intermediate	1
13	22-25	Male	Extrovert	France	Beginner	Yes	Near	2
14	17-21	Female	Extrovert	USA	Intermediate	No	Near	4
15	22-25	Female	Extrovert	USA	Beginner	No	Near	3
16	17-21	Female	Extrovert	Netherlands	Beginner	Yes	Intermediate	3

Table 2.
Tabulated information from surveys (Questions 7 to 9)

survey	Q7	Q7B	Q8	Q9	Q9B
1	Happy	Yes. Now I feel excited and I want to travel all over Ecuador	Poor	Somewhat	being with friends
2	Frustrated	Yes. adapting and my host family makes me feel a part of the family	Good	Somewhat	speaking with friends and meet new people
3	Neutral	Yes. I feel worse/ I don't like Samborondon or Guayaquil or being with a host family	Poor	Somewhat	enjoy company of exchange friends
4	Excited	Yes. I do not prefer Samborondon to live	Good	Somewhat	do not like Samborondon to live
5	Happy	No. Still happy. I like being here, very interesting. Sometimes I miss my country food, but okay.	Acceptable	Very little	hang out with friends
6	Frustrated	Yes. Now understand the language	Acceptable	Not at all	

7	Excited	No	Poor	Not at all	
8	Excited	No, still excited and happy	Very poor	Not at all	
9	Excited	Yes. because I was living with an Ecuadorian family in Samborondon so I feel like in France	Good	Very little	focus on time here
10	Excited	Yes. Now I am used to Ecuadorian culture. But sometimes I feel frustrated with people's time management.	Good	Very little	hang with Ecuadorians
11	Happy	Yes. The food. The lifestyle. The family is sometimes not so warm.	Acceptable	Somewhat	Go out with friends. Video chat with family
12	Excited	No, still excited and happy	Very good	Not at all	
13	Excited	No, even better.	Very good	Not at all	
14	Excited	Yes. No comments.	Acceptable	Somewhat	talk to friends from home
15	Excited	No, still excited	Poor	Very little	
16	Excited	No	Acceptable	Very little	listen to Dutch music

Table 3.
Tabulated information from surveys (Questions 10 to 16)

survey	Q10	Q11	Q12	Q13	Q13B	Q14	Q14B	Q15	Q15B	Q16
1	25-50	food, punctuality, slang, transport, security	Other. It is similar.	Yes	na	No		No		Satisfied
2	25-50	punctuality, idioms, transport, security	Through interaction and experiences	Yes	always arrive late	No		Yes		Satisfied
3	0-25	racism, stuck up, not friendly, food, accent slang	Other. I don't.	Yes	never on time	Yes	People touch you when they first meet you. Also in the bus.	Yes	scam me, deny help, talk badly, waste time explaining trivial things	Very unsatisfied
4	25-50	na	Through interaction and experiences	Yes	na	Yes	too close	Yes	homestay experience is difficult	Unsatisfied
5	0-25	na	Through interaction and experiences	No		No		Yes	I do not speak Spanish. People do not speak English	Satisfied

6	50-75	people speak over you	Through interaction and experiences	No		No		No	communication, grocery store taxis	Neutral
7	0-25	slow workers	Through interaction and experiences	Yes	lateness	No		No		Satisfied
8	25-50	late	Through interaction and experiences	Yes	Now, I go 30 minutes late too	Yes	not affected	No		Very satisfied
9	25-50	religion, rice in every meal	Through interaction and experiences	Yes	waiting for people (soccer training)	No		Yes	coastal accent	Very satisfied
10	25-50	language barrier	Through interaction and experiences	Yes	Lateness. Group work	Yes	lining up so close to people	No	taxi driver	Satisfied
11	25-50	punctuality, food, slang, drivers, transport	Through interaction and experiences	Yes	late to meetings	No		No		Neutral
12	25-50	late	Through interaction and experiences	Yes	Now I arrive 30 minutes after meeting time	Yes	not affected	Yes		Very satisfied
13	25-50	na	Through interaction and experiences	Yes	Late.	No		No	communication frustrating	Very satisfied
14	0-25	na	Through interaction and experiences	Yes	na	Yes	na	Yes	na	Neutral
15	25-50	time	Through interaction and experiences	Yes	na	Yes	too close	No		Satisfied
16	0-25	people get personal too fast	Through interaction and experiences	Yes	frustration	Yes	close	No		Satisfied

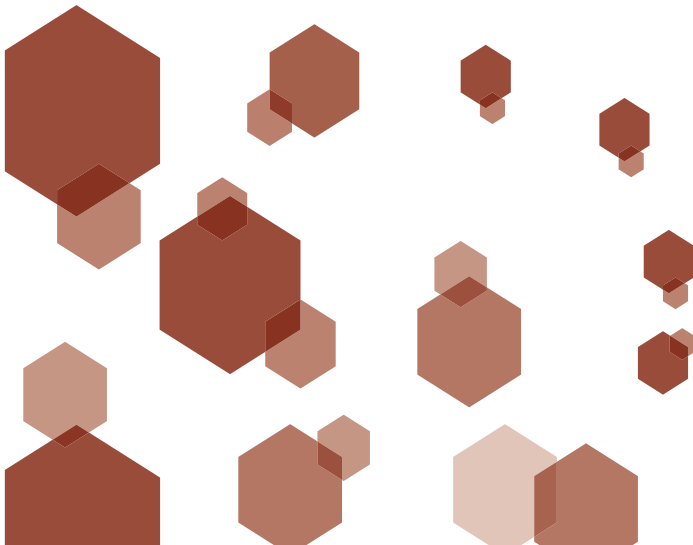




CHAPTER

8

**Ecuador: A generation with a
different worldview**



Worldview is “the way people interpret reality and events, including how they see themselves in relation to the world around them” (Samovar, Porter, McDaniel & Roy, 2013, p. 103). Worldviews vary from person to person and from culture to culture. Worldview can be viewed from a collective cultural perspective, or from the perspective of the individual. Globalisation and the dominance of Western cultural values in the mass media have begun to influence the values and beliefs of people around the globe, especially the youth. Movies, sitcoms, music, fashion and social media are examples of how Western cultural messages are taking root around the world (Featherstone, 2002). This global trend can be observed in the way people are dressing, talking and behaving. More controversially, debated social issues are becoming dominated by issues that stem from Western societies, such as same sex marriage and political correctness. The people who are most susceptible to worldview influences are children, teenagers and young adults; they are still in their formative years where their belief and value systems are being formed. Furthermore, it is these generations that are in greater contact with global media via the internet, smart phones, PC’s and tablets (Featherstone, 2002).

Latin Americans overwhelmingly identify as Christians, with the majority claiming to be Catholic; however, a publication by the Pew Research Centre (2014) highlighted a major shift in Ecuador where, of the 91% of people raised as Catholics, only 79% still consider themselves Catholic. As there was no breakdown of the demographics of the shift in religious affiliation, this study seeks to test the hypothesis that a major part of this shift can be contributed to younger Ecuadorians. If this is true, it will indicate that there is a generational shift taking place in the fundamental beliefs of Ecuadorians.

In Ecuador, religion has played a very important role in society. Just two decades ago it was common for students to be enrolled in Catholic schools, receiving Catholic educations. However, in recent years schools have shifted towards more secular grounds, where religion is separated from the curriculum. This trend, in conjunction with increased access to Western media, has led to younger generations being less exposed to religious influences in their daily lives. Considering these changes, the study set out to investigate how young

Ecuadorians answered fundamental worldview questions, and what influences were attributable to their responses. It is expected that the sample surveyed will have different beliefs to the national population as a whole. A major shift is expected to be seen away from Christian beliefs and towards secular ones, as is the trend in Western nations. The extent of this shift will provide greater insight to the social changes taking place amongst Ecuador's youth.

To test the hypothesis, a random sample of students from the Universidad de Especialidades Espíritu Santo (UEES) were surveyed. In total 149 students participated in the survey. They were asked eleven fundamental questions related to core existential beliefs and values, related to worldview. Each of the four multiple choice answers presented were intended to represent four distinct types of worldview: Christian beliefs, secular (atheist or agnostic) beliefs, spiritual beliefs and other beliefs.

A limitation to this study lies in the complexity of analysing a person's worldview by way of a quantitative survey. An in depth worldview study requires qualitative analysis via open questions and interviews. Hence, this quantitative study is limited to offering a snapshot of students' worldview beliefs. Another limitation is in the question options. Some of the options that are offered may overlap, as is the case with the religion and secular options. Furthermore, the sample size is limited and taken only from one university. In that case, comparative studies are recommended in order to compare results across different regions and socio economic levels of the country.

This investigation begins with a literature analysis. Here definitions of worldview are established, followed by Funk's seven worldview elements. Then, an explanation of religion, secularism and spirituality is given with relation to worldview. Finally, a background to the Catholic worldview, changing trends and religion in Ecuador are provided. The results of the surveys are presented in charts, allocating a percentage breakdown for each question in the four categories: religion, secularism, spiritual, and other. The discussion section provides possible explanations for both the expected and unexpected results. Finally, recommendation for further research are provided.

LITERATURE REVIEW

Worldview

The American Scientific Affiliation (ASA) (n.d) defines worldview as “a mental model of reality — a framework of ideas and attitudes about the world, ourselves, and life, a comprehensive system of beliefs — with answers for a wide range of questions” (para. 1). ASA continues to explain that these questions include existential and transcendental aspects of life, questions that are often difficult for people to answer. Such questions include is there a God? how did the universe begin? what is the purpose of life? and what is good and evil? In Oxford Living Dictionaries (2017), worldview is defined as “a particular philosophy of life or conception of the world”.

The concept of worldview can be understood from two perspectives: the individual or societal. From the individual perspective, everyone has a unique way of seeing the world (Samovar et al., 2013). On the other hand, worldview can be studied from a societal perspective. Worldview is a way to see the world. It is the shared image that members of a culture have of the way things really are: a collective conception of nature, of self and society (Samovar et al., 2013). This study will focus on individualistic worldviews.

According to Samovar et al. (2013), worldview, religion and culture are closely related concepts and difficult to distinguish from one another. In fact, culture provides most of one's worldview. If a culture is strongly influenced by a fundamental following of a religion, then it can be assumed that the culture, religion and worldview are indistinguishable. However, worldview can be taken as the broader, less tangible concept of the three. Religion is identifiable by its scripts, places of worship and ceremonies. Culture can be identified by deep observation of and interaction with a group. Worldview has no such visible trails to follow; it is embedded deep in the psyche of people and societies. According to Samovar et al., worldview can more precisely explain the causes of individuals' behaviours and motivations. As a result, worldview helps to predict behaviour, understand how people perceive their environment and their communication within the world.

Funk's seven elements of worldview: Funk (2001) described worldview as “the set of beliefs about fundamental aspects of reality that ground and influence all one’s perceiving, thinking, knowing, and doing”. He provides that the elements of one’s worldview include:

epistemology: beliefs about the nature and sources of knowledge; metaphysics: beliefs about the ultimate nature of Reality; cosmology: beliefs about the origins and nature of the universe, life, and especially Man; teleology: beliefs about the meaning and purpose of the universe, its inanimate elements, and its inhabitants; theology: beliefs about the existence and nature of God; anthropology: beliefs about the nature and purpose of Man in general and, oneself in particular; and axiology: beliefs about the nature of value, what is good and bad, what is right and wrong. (Funk, 2001. Para. 7)

Epistemology. Epistemology relates to the belief about knowledge, its nature, basis and validation. According to Funk (2001), epistemology involves beliefs about what is accepted as valid evidence and what one is willing to take as fact. Knowledge can be separated into three areas: authority, reason and intuition. Some people may believe it comes from one of these or a mix of all three. The belief one has about what true knowledge is affects the security that one can place on daily decisions, as well as assess the risks that will be taken according to the confidence of specific knowledge. The scientific belief of epistemology traditionally follows that which can be proven through natural sciences via controlled experiments that are verifiable through observation. These beliefs, and therefore actions, are under the domain of the brain and are valid to the extent that they correspond to observable reality. For religious or spiritual-based epistemology beliefs, knowledge is the extension of the cosmic mind or God; therefore, it can be said that access to the real truth can be claimed through revelation or intuition, with no real requirement for observable or testable proof. Religious knowledge can be distinguished from spiritual in that the spiritual truth may be different for each individual, a unique version of the same truth; whereas in religion, this is often a shared truth amongst a religious group, which cannot be fragmented.

Metaphysics. Metaphysics refers to one's beliefs about the nature of reality; according to Funk (2001), if you are of the scientific branch, you believe that the universe and everything in it is only matter, energy and information, and that there is nothing else outside of that material universe. The Universe is self-sufficient and was not created by God, mind or spirit. On the other hand, if you are a philosophical idealist, or spiritually minded, you believe that reality exists in the non-material mind: consciousness. This would be in line with beliefs that the world is a manifestation of the mind, like a vivid dream. Then there is the religious view of reality, which does not dismiss the natural sciences out of hand, but rather supersedes these to the ultimate force of reality, God: Although we are here in the physical plane, our spirits can ascend the material world in death, if we have lived a virtuous life.

Cosmology. Cosmology consists of a person's beliefs about the origin of the universe, of life and of Man (Funk, 2001). The scientific thinkers believe life came largely by accident; the universe, the laws of physics, biological life and human life in particular have randomly come to be. The origin of the universe is often attributed to the big bang theory. This, in turn, implies that human thought and action have limited significance in the big picture, as it is all random anyway. Religious believers do not necessarily dismiss the scientific basis of the origins of the universe, but they would insist that even if the big bang occurred it was at the will of God. The ramifications for religious believers of cosmology indicate that if the universe was created by the designer, then presumably the designer had a plan or a purpose. Spiritual beliefs of cosmology focus on the oneness of the universe and everything in it. There is no physical universe here; rather, it is a manifestation of the source, which is represented in the fragmented forms of all that is (Funk, 2001).

Teleology. According to Funk (2001), teleology is the belief about purpose; scientific believers advocate that the universe is random and so has no purpose; in that logic, our purpose is not marked by an established plan, superior or divine, nor will it be determined by a universal plan; hence, people have no reason to comply with any set of rules or values other than to do that which is logical for oneself; there is no accountability towards something

higher than ourselves. On the other hand, in religion there is a universal plan that we are a part of, which means there is greater meaning to our lives. This can be interpreted differently depending on the religion. For example, Christianity teaches that we have a choice to follow our path or stray from it. In Islam, people's life path and purpose is predetermined by God's will. Spiritual teachings dictate that the purpose of the universe cannot be understood, but the focus should be on discovering one's own purpose. This varies widely from individual to individual. A common spiritual belief of life's purpose is to learn, spiritually evolve and constantly strive for self-improvement. Life is a training ground for spiritual development, which will serve us in higher realms.

Theology. Funk (2001) explains that theology is composed of our beliefs about the existence and nature of God. As there is no clear empirical evidence of God, to date, scientific believers deny the existence of God. However, for religious people the question turns to the details of God, or Gods. God can be self-sufficient, all-powerful, loving, indifferent, or tyrannical among many other qualities; in most monotheistic cultures God is an all-powerful, subordinate to none, male being who created the Earth and the universe. Furthermore, questions about God's involvement with us exist. Is God present in our daily lives? or does he remain inactive, observing from a distance? Depending on one's belief about God, they will act differently in life. If there is no God, then there is no one to be accountable to other than Man. Also, there is no external source to seek help from; but if there is a God, then we will believe that we have the obligation to think and act to please Him; we have the privilege of being able to interact with Him and we must maintain a good relationship with Him. A spiritual belief focuses less on a fixed being for God, but would rather describe it in terms of a universal force of some kind, something that is everywhere, interwoven in everything, where nothing can be separated from the whole.

Anthropology. Funk (2001) explains that for worldview, this does not refer to the concepts of anthropological studies, rather it focuses on the beliefs about mankind, and specifically where we came from, why we are here and what our nature (good and evil) is. These answers can be rooted in science, where we are the result of a cosmic accident or a step in evolution. According

to this conception, man is free to think and act according to his impulses or requirements and we have no meaning or value but to go through life (Funk, 2001). On the other hand, if we are God's creation then we have the duty to take care of the planet and the animals and plants within it. We are in the image of God, so we must care for the wellbeing of others. As moral agents we must do things the right way. Kluckhohn and Strodtbeck described how the nature of Man can be classed into three groups: we are born good; we are born evil; or we are born neutral (Hills, 20012). If we are born good, we must follow our natural inclinations and be of help to others. If we are born evil, then we must learn to diminish our inclinations towards evil, and if we are partly evil then we must look to a higher Being who can provide forgiveness and allow us to behave as we should. If we are born morally neutral, then we must learn goodness in our life and learn that evil should be punished.

Axiology. According to Funk (2001), axiology derives from the Greek word *axia*, which means worth. In terms of worldview, axiology is the understanding of the nature of value. What is good and what is bad; what is right and what is wrong; what has value and what doesn't, what is beautiful and what is ugly. All the elements of worldview, from epistemology to anthropology, have some dependence on one's axiology.

Our worldviews are shaped by all of the seven elements Funk (2001) mentions. These are inseparable. Our worldview is made up of our beliefs of epistemology, metaphysics, cosmology, teleology, theology, anthropology, and axiology. The more one consciously develops these beliefs the stronger and more complete a worldview they will have. A strong worldview leads to greater comfort and certainty in life, allowing people to better deal with the uncertainties of an unpredictable world.

Religion secularism and spirituality

Samovar et al. (2013) state that one's worldview originates from one's culture and is transmitted by various means. Samovar et al. conveniently offer three core classifications for the origins of worldview beliefs: One's worldview is often derived from a mix of religious, secular and spiritual beliefs.

A fundamentally religious person would primarily have a religious worldview. Someone who requires scientific evidence for beliefs would likely have a secular worldview. A person who sees the material world as illusory will have a tendency towards a spiritual worldview.

Religion. According to Samovar et al. (2013), people with religious based worldviews believe that there is more than the material world. Most religions share the belief of a universal spirit (God), earthly spirits, divine guidance, miracles and salvation. This universal spirit is the source of our moral codes and mandates what needs to be fulfilled in life. There is life after death for religious believers. More often than not, religions have a written scripture, inspired by God that they defer to for the norms and rules for which to live by.

Secularism. Samovar et al. (2013) explains that today's society is increasingly secularised and less attached to religion. This trend is confirmed by numerous studies; currently it is estimated that over a billion people are secular, meaning they have no religion (p. 124). There are countless words that describe secularism including atheism, agnosticism, rationalism and deism (Samovar et al., 2013). The main concept of secularists is the disbelief in God and also the rejection of the existence of miracles and supernatural spirits. According to this, secularists believe that the creation of God is a projection of human beings to feel supported. Another notion put forward by secularists is that there are too many inconsistencies between religions and redeemers that do not believe in the same one, and these inconsistencies make it impossible to have evidence of the existence of one religion or another. Science is the only reliable source for the existence of something. Most secularists believe in the theory of evolution. With respect to ethics, secular people have an attachment to universal norms and the acceptance of some religious traditions, but not because of fear of going to hell, but simply to make life here on Earth more manageable and pleasant. Secularism focuses on being good here and now. They often base their way of living on humanist concepts. Life after death is seen as a fairy tale for people who are afraid of the dark; rather, death simply means ceasing to exist. Funeral ceremonies are a way of giving moral support to the family of the deceased (Samovar et al., 2013, p. 124).

Spirituality. Samovar et al. (2013) explain that the spiritual worldview influence has grown in recent years, especially in the US. The concept has become fashionable to some, which is used for self-discovery. The greatest difference between spirituality and religion is that spirituality is managed individually and not in a collective, and does not require a formal institution, as in religion; the notion that people can internalise themselves to discover internal peace combines this with the ability to choose one's own path. Carl Jung expressed that the vision of oneself will become clear only when one looks into one's heart; when you look outside it is noisy, when you look inside you wake up (Samovar et al., 2013, p. 125). Also, spirituality expresses that religion is lived within parameters or traditions that are shared in groups, sacred texts, beliefs and rituals which have structures of command by priests or shepherds. Spirituality is mostly found in the inner part of each person where one finds one's purpose, meaning and intimate value. Spirituality is the personal quest to find answers to life's essential questions; it has many of the same goals that organised religion has: inner peace, a bond with nature and the search for the meaning of life. Spirituality uses unorthodox methods to achieve individual goals, such as meditation.

The Catholic Worldview

According to the US Conference of Catholic Bishops (USCCB) (2005), "the Catholic Church proclaims that human life is sacred and that the dignity of man is the foundation of a moral vision of society" (para. 2). This belief sets out the foundations for all social teaching. Human life is seen as being threatened in modern society by birth control, abortion, euthanasia, cloning, embryonic stem cell research and the use of the death penalty. USCCB further stated that "the targeting of civilians in war or terrorist attacks is always wrong". Nations must protect the right to life by seeking effective ways to prevent and resolve conflicts through peaceful means. Every person is precious, and people are more important than things. Man is not only sacred but also social. The ways people organise society and economic policy and laws directly affect human dignity and people's ability to grow in the community. Marriage and family are the central institutions of society, and they should be supported, not undermined. All people have the right and duty to participate in society,

seeking the common good and well-being for all, especially for the poor and helpless (USCCB, 2005).

Shifting demographics of Christianity

In 2013, there was an estimates 2.35 billion Christians, 684 million agnostics and 138 million atheists worldwide (Christianity in View, 2016). Of all Christians, approximately 50% were Catholic (Pew Research Centre, 2013). This distribution has remained relatively steady over the past 100 years. However, what has shifted is the geographic distribution of Catholics. There has seen a shift away from Europe to Latin America and the Caribbean. "In 1910, Europe was home to about two-thirds of all Catholics, and nearly nine-in-ten lived either in Europe (65%) or Latin America (24%). In contrast, by 2010 only about a quarter of all Catholics (24%) were in Europe. The largest share (39%) were in Latin America and the Caribbean" (Pew Research Centre, 2013, Para. 3). Furthermore, the total population in Latin America and the Caribbean has shown a reduction in the number of Catholics, from 90% of the total population in 1910 to 72% in 2010 (Pew Research Centre, 2013). Pew Research Centre (2014), identified marked reductions in people who were raised Catholic, but no longer are Catholic, in Latin America. For instance, there was a 25% reduction in Nicaragua, 20% in Brazil, 14% in Peru, 13% in Colombia, and 12% in Ecuador (p.12). Most of this change is a result of a shift towards a Protestant affiliation.

In many cases, Catholics around the globe who firmly profess their faith and practice it avidly vary in their worldviews. This may even appear contradictory to the faith. They can behave very differently to each other depending on the culture they belong to (Wiher, 2014). This has become the centre of attention for many social scientists, especially anthropologists who have noticed changes in behaviour, beliefs and religion, over the decades. Anthropologist Kraft wrote on the subject of worldview and religion. Kraft discovered that underneath several layers of a person's personality, culture, traditions, attitudes and religion, their individual worldview is often related to their self and unique identity (Smith, 2007), not always in line with their professed faith.

The Christian establishment's response. According to Schultz and Swezey (2013), religious organisations have taken note of the decline in traditional Christian worldviews amongst students, and as a result religious institutions have embarked on a campaign to reinstall religion in the academic curriculum. "Educating for Christian worldview formation is often concerned with teaching the basic tenets of Christianity that differentiate it from other worldviews" (Lindemann, 2016, p. 1). They have achieved impressive results in the US; for example, to prevent further religious values being lost due to a global secularisation that is affecting younger generations, a number of religious institutions across the US have started to instil, what they call, "[a] Biblical Worldview" in their students "as an essential component of their organisational mission" (Schultz & Swezey, 2013). The Association of Catholic Schools International (ACSI) published a list of "Expected Student Outcomes" which promotes, among educational goals and achievements, the producing of graduates with a Christian worldview (Smitherman, 2004–2005). Schultz and Swezey shed doubts on this goal; in an already globalised world, this will provoke a bounce effect to less favourable outcomes. However, some results suggest otherwise. Liberty University, the largest Christian university in the world, founded by Evangelical figurehead Jerry Falwell in 1971, and now headed by his son, Chancellor Jerry Falwell Jr., has seen impressive enrolment increases since its foundation. In 2015, there were over 110,000 enrolled students (Liberty University, Quick Facts, 2017), placing it second in the nation for undergraduate enrolments, behind only the University of Central Florida (Friedman, 2016).

Ecuador and religion

The Pew Research Centre (2014) identified that, in 2014, Ecuador registered a 79% Catholic and 13% Protestants affiliation in its population, resulting in a total 92 Christian base; unaffiliated, or no religion registered at 4%, atheist or agnostic at 1% and 'other' at 3%. The last census in Ecuador was taken in 2010; here, similar data was given: 80% Catholic, 13% other Christian faiths, non-Christian religions 1%, and 6% 'other' (INEC, Presentation, 2012). The two data sets are remarkably similar. In addition, the Pew Research centre (2014) identified a shifting trend in Catholic Ecuadorians; from the 91%

of people born Catholic, only 79% still considered themselves Catholic. The study indicated that most of this shift was toward the Protestant faith, with 62% of Ecuadorian Protestants claiming they were raised Catholic. This is in line with data collected in most other countries in Latin America, indicating that there is a generational shift underway in the region.

METHODOLOGY

This study sought to identify if there was a generational shift in the way people see the world in Ecuador. This was done by surveying a group of young university students about their worldview beliefs. The core focus of the study was twofold: to test if students' worldview deviated from their professed religious affiliation and to test if this segment of the population (young adults) showed signs of a shift in worldview away from the highly Christian population at large. The results intended to provide insight into the extent that religious, secular and spiritual beliefs are having on this population segment.

In total, ten questions were asked about broad existential beliefs (see appendix A for full questions). The survey questions were based on Funk's (2001) research on worldview. These were closed questions about fundamental existential matters, such as how did the universe begin? what is the origin of man? and what do you believe about Jesus? The answers offered were in the form of four possible choices. These options were pre-selected to represent each of the three core influences of worldview: religion, secularism, and spirituality, as explained by Samovar et al. (2013). A fourth option was offered to depict an unorthodox response. The answers offered in the survey were aligned to these categories in order to show the different influences on students' worldview. For example, in question three, what is the origin of man?, the three categories were represented with the option answers Adam and Eve were the first people (religious response), human beings evolved from primates (secular belief), and we are all in an illusionary world, like a deep dream (spiritual category). In each question there was a fourth option, which represented other. In question three this was extra-terrestrials created us (other). The other option represented a response that was not expected.

The study focused on students at a prominent university located in the city of Guayaquil. The students of this university are generally associated with the upper social strata of the country, as course fees are relatively high. The sample size was 149 students; this sample size represents a confidence level of 95% and a margin of error of 8%: 85 surveys were conducted in person and 64 were made online using SurveyMonkey. The students were asked to select which religion they affiliate with. From the sample 65% affiliated as Catholic, 15% affiliated as spiritual, 12% said they were of a non-Catholic Christian faith and 8% identified as atheist or agnostic (see figure 1).

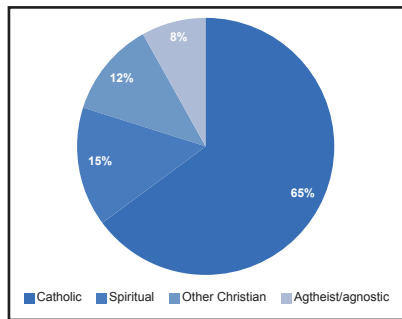


Figure 1. Religious affiliation of sample.

The results of the survey questions were depicted in pie charts, where the breakdown of the three main worldview influences were visually interpreted, plus other. These were religion, secular (which represents a mix of scientific, atheist and agnostic) and spiritual. These categories are a representation of people's beliefs and were chosen according to the three main influences of worldview in Samovar et al. (2013).

To obtain an overall breakdown of the populations' worldview influences we summed the total percentages of each category (religion, secular, spiritual, and other) and divided them by the total number of questions, ten, to establish an overall percentage for worldview influence from each of the four categories aforementioned (see figure 12 in the results section).

Some limitations were anticipated. In Ecuador religion is a topic not often discussed. As such, the students surveyed were not required to provide any personal details; however, there is a chance that they may not have answered accurately in the survey. This risk was limited by ensuring anonymity of respondents. Another limitation was that some of the questions provided answer choices that overlapped with another category. In these cases any two responses that coincided with the same influence were lumped together. For example, in question one, what is God, options A, B and C (Appendix A) are connected with religion, secularism and spiritualism correspondingly, but option D, We are a fragmented part of God. We are God, was considered to also be consistent with spirituality, so answers C and D were summed and allocated to represent the spiritual response in the results.

RESULTS

The results were input into Microsoft Excel, then summarized in pie charts (see Appendix B: Complete answers); they show the percentage of answers allocated to each of the four categories religion, spiritual, secular and other. Secular is used to group atheist, agnostic and scientific focused beliefs.

Table 1

Summary of results

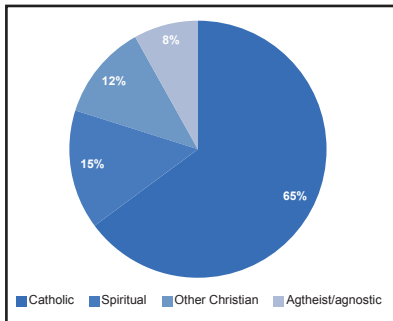


Figure 2.
Who is God?

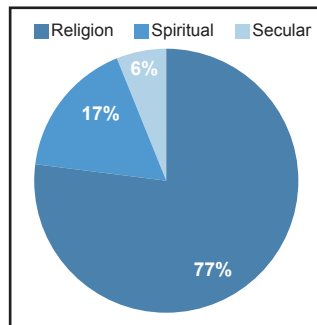


Figure 3.
How did the Universe begin?

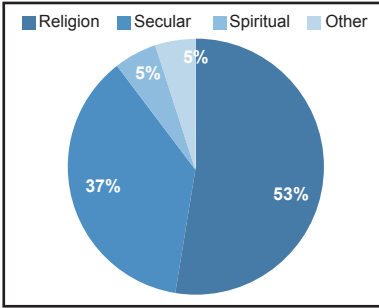


Figure 4.
What is the origin of man?

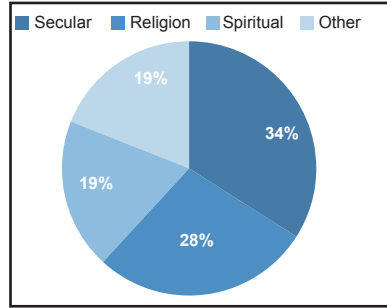


Figure 5.
What is the future of Mankind?

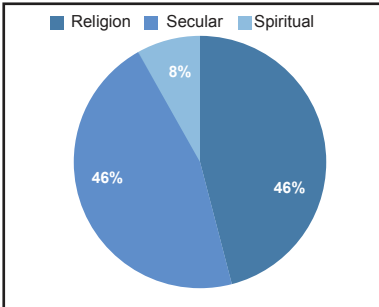


Figure 6.
What is the purpose of life?

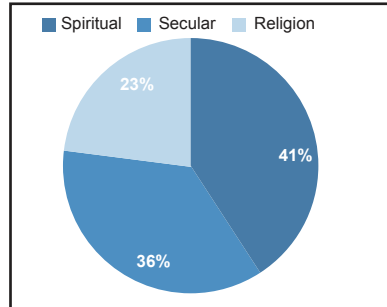


Figure 7.
What is good and evil?

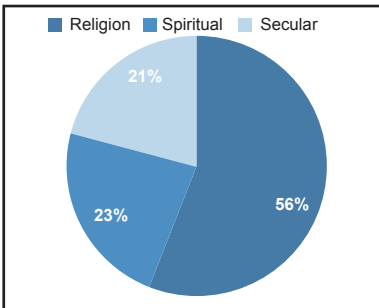


Figure 8.
What happens after you die?

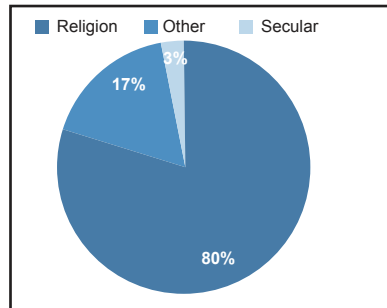


Figure 9.
What do you believe about Jesus Christ?

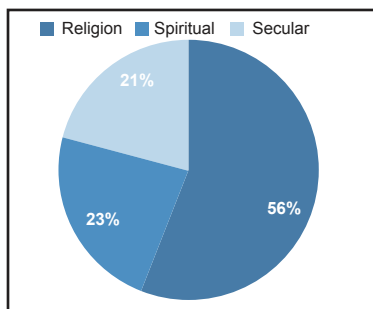


Figure 10.
Where does knowledge come from?

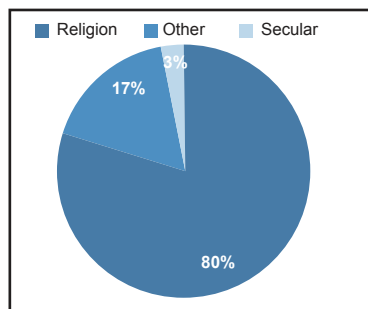


Figure 11.
What determines and limits your actions?

In figure two 77% of students surveyed answered with the religion choice: He is the supreme creator; we are made in his image. 17% of students surveyed answered one of the two spiritual options: God has no personality; rather it is a force, and different for each person (13%) and We are a fragmented part of God. We are God (4%). 6% of students selected the secular option: There is no God.

In figure three 55% of students answered the religion option: God created the universe. 34% of students responded with the secular choice: The Big Bang. 7% of students answered with the other option: I do not know. And 3% chose the spiritual option: The universe is an illusion. It is not real. 1% is missing due to rounding.

In figure four 52% of students answered with the religion option: Adam and Eve were the first people. 37% selected the secular choice: Human beings evolved from primates. 5% chose the spiritual option: We are all in an illusory world, like a deep dream. Also, 5% selected the other option: Extra-terrestrials created us. 1% is missing due to rounding.

In figure five 34% of students surveyed stated the secular choice: We will be occupied by war and misery. 28% said the religion option: An extinction event that will kill everyone. 19% of the students chose the spiritual choice:

There are an infinite number of possibilities that will all take place in parallel universes. 19% chose the other option: We will travel the stars and explore space.

In figure six 46% of the students selected the religion option: To love and serve God. 46% stated one of the two secular choices: There is no purpose. It is just to live (9%), and to contribute to scientific understanding (37%). Finally, 8% of students stated the spiritual option: To pursue the path to greater enlightenment.

In figure seven 41% of students said the spiritual option: Every action has an opposite and equal reaction. 36% of students responded with one of the two secular choices: There is no Good and evil – people can decide for themselves (18%), and As long as you do not harm others, you can do as you wish (18%). 23% stated the religion option: It is rules set by the creator for everyone and never changes.

In figure eight 56% of the students surveyed said the religion option: You go to Heaven or hell, depending on how you lived your life. 23% of students selected one of the two spiritual choices: You will reincarnate (9%), and you awaken in a higher dimension, to live another life (14%). 21% chose the secular choice: Nothing, when you die your body decomposes.

In figure nine 80% of students surveyed selected the religion option: 17% chose one of the two 'other' choices: He was real, but did not have supernatural powers (15%), and He was an alien (2%). 3% stated the secular choice: He was a made up character.

In figure ten 42% of the students surveyed selected the secular option: Scientific research and proven theories. 36% stated the religion choice: God's wisdom. 14% responded with the spiritual option: Life experiences and meditation. 8% selected the other option: Oral stories and experience.

In figure eleven 35% of students selected the secular choice: I decide for myself. 32% of students surveyed selected the religion option: God's Ten Commandments. 28% stated the other option: Legislation and social rules. 5% said the spiritual option: Intuition.

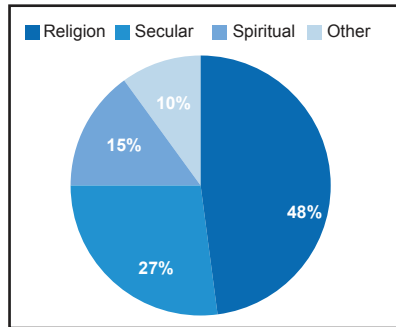


Figure 12.

Average total influence on sample population's worldview

Figure twelve represents the average total responses for each category from all questions asked. Therefore, 48% of responses matched the religion options. 27% of answers came from the secular choices. 15% of responses were of the spiritual answers. Finally, 10% of the answers were in the other category.

DISCUSSION

The main objective of this investigation was to gain insight into the worldview influences of young adults in Ecuador, and identify if there was any shifting trend compared to the nation as a whole amongst this group. The study aimed to add to existing literature that indicates a shift in traditional cultural worldviews in Latin America.

Table 2

Comparison of affiliation by religion

Influence	National census (INEC, 2012)	Pew Research Centre (2014)	Student sample	Worldview study results
Religion	94%	92%	77%	48%
Spiritual			15%	15%
Secular		5%	8%	27%
Other	6%	3%		10%

The results of the surveys provided some surprises, considering the hypothesis stated at the outset, that the majority of students would identify as Christian, and have a Christian based worldview. The study by the Pew Research Centre (November, 2014) on Ecuador identified Christian affiliations totalled 92%, no religion was at 4%, and 1% identified as atheist or agnostic. The 2010 national census indicated similar results, with 94% affiliating with a Christian faith. However, our sample of young adults deviated from this data in key ways. There was a considerable 15% who stated they were spiritual, not religious, with a further 8% claiming a secular preference. This appears to be indicative of a generational shift underway. From the worldview survey, there were even more deviant results. Here, the results indicate an even further distancing from religion and towards secular beliefs. This indicates that either our sample is not representative of youth across the country, or there is a generational shift in fundamental beliefs underway. Hence, from this data analysis alone, it appears that there is a deviation away from a Christian worldview and towards spiritual and secular ones. These results are analysed further.

Atheism

The definition of an atheist is when one does not believe that God exists. There was a minority of students in the sample that outright stated they do not believe there is a God (figure 1). This is a growing belief in many secular nations around the world, but has not taken such a prominent position in Latin American societies to date. The Pew Research Centre's religious landscape study found that atheists in the US have almost doubled in recent years, making up 3.1% of the population in 2014 (c, 2016). In Ecuador atheists or agnostics were recorded at 1% of the population in 2014 (Pew Research Centre, November, 2014). This is relatively surprising, as it is far less than the 6% of students in our sample who stated that they do not believe in God. This may be explained by a growing trend in youth identifying as atheist in Ecuador; Pew's research revealed that atheists in the US were more likely to be younger adults (Lipka, 2016). Hence, there is some indication that Western dominated global media may be influencing their beliefs.

Christianity and science

The vast majority of respondents had a mixed religious and scientific response in many of the questions. It appears that many of the students, who identified as Catholic, chose many of the secular options offered. Many of these options were based on popular scientific beliefs. In spite of the differences that exist between science and religion, these are not necessarily at odds with one another. Tadeusz Pacholczyk, a Catholic priest with a Ph.D. in neuroscience from Yale wrote “although it may appear to a casual observer that science and religion make competing claims over the same questions, in reality they do not”. He also said that “The Catholic Church has long taught a harmony between faith and reason, evidenced by the pursuit of learning by monks and the founding of the original European universities by religious orders” (Cloutier, 2015, para 3). Even Pope John Paul II promoted that “theologians and those working on the exegesis of the Scripture need to be well informed regarding the results of the latest scientific research” (Cloutier, 2015, para 5). Furthermore, the Church has weighed in on the science of climate change. The Pontifical Academy of Sciences recently stated “the technological prowess we have achieved during the last two centuries has brought us to a crossroads. ... Today, human activities, involving the unsustainable exploitation of fossil fuels and other forms of natural capital, are having a decisive and unmistakable impact on the planet” (Cloutier, 2015, para 8). The current pope, Pope Benedict stated “the Big Bang, which is today posited as the origin of the world, does not contradict the divine act of creation; rather, it requires it” (Catholic Herald, 2014). Similarly, he argued, “evolution of nature is not inconsistent with the notion of creation because evolution presupposes the creation of beings which evolve” (Cusworth, 2014).

The responses to the questions about the purpose of man and the origins of knowledge were also divided, mainly between the religion and secular options. Again, the response the purpose of man is to contribute to scientific understanding may have been heretic centuries ago, but today it is all too compatible with modern Catholic interpretations. This suggests that both responses for these beliefs would be in accord with religion. Hence, by these accounts, the results in this study may not be as dramatic as they first appear.

Secular, or scientific based beliefs have been accepted as being in line with current Catholic teachings, or at least not mutually exclusive. Indeed a Catholic or Christian may have chosen either of these two options and still be in line with a Catholic or Christian worldview.

The Future

The survey responses indicate a great divide over beliefs about the future of Mankind. This is indicative of a generation that is indeed aware of the uncertainty that technology has brought about. With recent advancements in modern technology such as weapons of mass destruction, Nano, DNA mapping, stem cell research, artificial intelligence and digital printing the future can seem quite uncertain. Some people interpret this with fear, whilst others with optimism. For those that believe in the rapture, the tribulation could seem closer now than ever, with mass hysteria being hyped over global warming and increasing tensions in the Middle East. On the other hand, technology gives many a sense of hope. Technological advancements are seen as the best chance for global peace and prosperity. Hence, students are faced with difficulty interpreting just where all these advancements and changes will lead humanity.

Individualism/good and evil

The morality questions about good and evil and behavioural constraints had some surprising results. In both questions there was an emphasis on the individual: As long as you do not harm others, you can do as you wish and I decide for myself. This is a clear sign of Western cultures, such as seen in the US, and a clear deviation from a highly collectivist Ecuador. Ecuador scored as the second least individualistic culture in Hofstede's study, with a score of eight out of a maximum 100 (Hofstede, Ecuador, n.d.) However, when we consider the increasingly indulgent and individual centred cultural messages being broadcast from Western oriented media, it may explain why many respondents chose these responses.

Death

The belief about death was one of the most telling departures from the traditional teachings of the Christian faith. The options here were not as ambiguous as some of the other questions. Almost half of the responses were out of line with Christian beliefs. One thing that can be established is that 21% of respondents had a clear secular, atheist or agnostic worldview about death. This is not in alignment with the other results in the research, such as the overall affiliation as atheist/agnostic being 8% of the sample, and the 6% who did not believe in God. This appears to be a clear departure from traditional teachings of Christianity, which may be a new phenomenon amongst younger generations. What is influencing this departure deserves further attention. Another surprising result was the significant spiritual belief present in beliefs about death. Reincarnation is a distinct deviation from Christian Dogma, as is the belief of awakening into an alternate reality. These beliefs are more in line with the metaphysical belief that physical matter does not exist, and that it is merely an illusion projected by our subconscious. This result would be expected in places like India or Nepal, but having such a high rate of response here in Ecuador is puzzling. Again, this is worthy of follow up study.

Final points

The summary results in table 12 present some challenging implications. However, one's worldview is a highly complex matter, which should be treated with care. As already discussed, many of the secular options chosen were also compatible with modern Catholic interpretations. Hence, the 27% of responses that took the secular options could just as easily have been interpreted as a religious option. Given this, the results are more closely in line with the predictions made at the outset of this study, that the sample will largely hold religious positions.

Secular. Secular, atheist and agnostic influences on worldview were surprisingly high. Of the sample population, 8% indicated that they belonged to this group. However, upon closer inspection, we can see the following results: there is no god (6%); there is no purpose of life (9%); there is no good and evil, you can decide for yourself (18%); nothing happens after you die (21%); and

Jesus was not real (3%). These results suggest a clear non-religious influence in fundamental beliefs. These results add weight to the original hypothesis that this generation will have a higher secular belief system than the nation as a whole. This may in fact be due to influences from mass media, dominated by Western culture. Yet, further investigation is required in order to confirm or reject this hypothesis.

Spirituality. Perhaps the most surprising result of the entire study was the 15% of students that initially identified as spiritual (figure 1). This was also the same percentage of answers that were aligned with the spiritual option across all questions (figure 12). Intuition, meditation, reincarnation, karma, enlightenment, a perceived reality (illusionary reality), intelligent forces and oneness all featured in students' responses across the ten questions. These options were all in concord with Eastern spiritual religions including Buddhism and Hinduism. There is no mainstream acknowledgement of any spiritual movement undergoing in Latin America, Ecuador included. The Pew Research Centre completed a study predicting Buddhist growth around the world. They concluded that there will be modest increases in the percentage of Buddhists in North America, Europe, North Africa and the Middle East by 2050. However, they signalled no increase for Latin America and the Caribbean, where rates are expected to remain at less than 0.1% of the population (Pew Research Centre, 2015). Further research is recommended regarding spiritual worldviews in Ecuador.

CONCLUSION

Even though people considered themselves religious, predominantly Catholic, their worldview shows a significant influence from other sources. The younger generations are constantly bombarded with information and messages produced in foreign cultures. The main channel of communication is the internet, which brings a versatile array of information that is available to anyone who has a mobile device. This has certainly had some impact on people's worldview. The difficult question is just how much influence is being exerted and in what way.

In this study, it was discovered that young Ecuadorians still consider themselves religious, but there is a significant growth of spiritual and secular beliefs. If current trends continue, future generations are expected to further distance their beliefs from the traditional religious ones, towards more spiritual and secular ones, changing the long standing fabric of Ecuadorian society in unpredictable ways. Hence, more research is required in order to compute and assess the varying degrees of these changes over time, and the implications of such changes on society. The results here are not conclusive, yet offer sufficient evidence to prompt future research.

REFERENCES

- American Scientific Affiliation. (n.d.). What is a worldview? — Definition & Introduction. Retrieved from <http://asa3.org/ASA/education/views/index.html>
- Catholic Herald (2014). Pope Francis's comments on the Big Bang are not revolutionary. Retrieved from www.catholicherald.com
- Christianity in View. (2016). Statistics and Forecasts for World Religions: 1800-2025. Statistics. Retrieved from <http://christianityinview.com/religion-statistics.html>
- Cloutier, D. (2015, June 12). The Catholic Church is not an enemy of science The New Republic. Retrieved from <https://newrepublic.com/article/122016/catholic-church-not-enemy-science>
- Cusworth, P. (2014, October 31). Pope Francis's comments on the Big Bang are not revolutionary. Retrieved from <http://www.catholicherald.co.uk/>
- Featherstone, M. (2002). *Global Culture: Nationalism, globalization and modernity* London: SAGE publications.
- Friedman, J. (2016, September 22). 10 universities with the most undergraduate students. US News: Higher Education. Retrieved from <http://www.usnews.com>
- Funk, K. (2001, March 21). What is worldview? Retrieved from <http://web.engr.oregonstate.edu/~funkk/Personal/worldview.html>
- Hills, M. D. (2002). Kluckhohn and Strodtbeck's Values Orientation Theory. *Psychology and Culture*, 4(4). <http://dx.doi.org/10.9707/2307-0919.1040>
- Hofstede, G. (n.d) Ecuador. Retrieved from <https://geert-hofstede.com/ecuador.html>
- INEC, (2012, August 15). INEC presenta por primera vez estadísticas sobre religión Noticias. Religion presentation. Retrieved from <http://www.ecuadorencifras.gob.ec/inec-presenta-por-primera-vez-estadisticas-sobre-religion/>
- Liberty University. (2017). Liberty University Quick Facts. Retrieved from <https://www.liberty.edu/aboutliberty/?PID=6925>
- Lindemann, R. (2016, January, 1). Pedagogy for Christian worldview formation: A grounded theory study of Bible College teaching methods. Theses and dissertations. Goerge Fox University. Retrieved from <http://digitalcommons.georgefox.edu/cgi/viewcontent.cgi?article=1073&context=edd>

Lipka, M. (2016, June 1). 10 things about atheists. Pew Research Centre. Retrieved from <http://www.pewresearch.org/fact-tank/2016/06/01/10-facts-about-atheists/>

Oxford Living Dictionaries. (2017). Worldview. Retrieved from https://en.oxforddictionaries.com/definition/world_view

Pew Research Centre. (2013, February). The Global Catholic Population. Retrieved From <http://www.pewforum.org/2013/02/13/the-global-catholic-population/>

Pew Research Centre. (2014, November 13). Religion in Latin America: Widespread Change in a Historically Catholic Region. Retrieved from <http://www.pewforum.org/2014/11/13/religion-in-latin-america/>

Pew Research Centre. (2015, April 2). The future of world religions: population growth projections 2010-2050. Buddhism. Retrieved from <http://www.pewforum.org/2015/04/02/buddhists/>

Samovar, L., Porter, R., McDaniel, E., & Roy, C. (2013). *Communication between cultures*. Boston: Wadsworth.

Schultz, K.G. & Swezy, J.A. (2013, December 7). A Three-Dimensional Concept of Worldview. *Journal of Research on Christian Education*. Vol. 22 (3). <http://dx.doi.org/10.1080/10656219.2013.850612>

Smith, A. (2007). *Worldviews and Culture: Interacting with Charles Kraft, N. T. Wright, & Scripture*. *Global Missiology English*, Vol 4, (4). Retrieved from <http://ojs.globalmissiology.org/index.php/english/article/view/310>

Smitherman, K. (2004-2005). Christian schooling: Vision to reality. *Christian School Education, Convention Issue*, 23-26.

US Conference of Catholic Bishops. (2005). Seven themes of Catholic social teaching Retrieved from <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/seven-themes-of-catholic-social-teaching.cfm>

Wiher, H. (2014, October). Worldview and identity across conversion. *Evangelical Review of Theology*, 38(4), 304-323.

APPENDIX
Appendix A
Survey Questions

Table 1
Survey questions

1.	What is God?
A	He is the supreme creator; we are made in his image.
B	There is no God
C	God has no personality, rather it is a force, and different for each person.
D	We are a fragmented part of God. We are God.

2.	How Did the Universe Begin?
A	I do not know
B	God created the universe
C	The Big Bang
D	The universe is an illusion. It is not real.

3.	What is the origin of man?
A	Human beings evolved from primates.
B	Extra-terrestrials created us
C	Adam and Eve were the first people.
D	We are all in an illusionary world, like a deep dream.

4.	What is the future of mankind?
A	An extinction event, that will kill everyone
B	We will travel the stars and explore space
C	There are an infinite number of possibilities that will all take places in parallel universes
D	We will be occupied by war and misery

5.	What is the purpose of your life?
A	To contribute to scientific understanding.
B	To love and serve God.
C	To pursue the path to greater enlightenment.
D	There is no purpose. It is just to live.

6.	What is good and evil?
A	There is no Good and evil – people can decide for themselves.
B	As long as you do not harm others, you can do as you wish.
C	It is the rules set by the creator for everyone and never changes.
D	Every action has an opposite and equal reaction

7	What happens After you die?
A	You will reincarnate

B	You go to Heaven or hell, depending on how you lived your life.
C	Nothing... when you die your body decomposes.
D	You awaken in a higher dimension, to live another life.

8.	What do you believe about Jesus Christ?
A	He was real and rose from dead.
B	He was a made up character.
C	He was real, but did not have supernatural powers.
D	He was an alien

9.	Where knowledge does comes from?
A	God's wisdom.
B	Scientific researches and proven theories.
C	Oral stories and experience.
D	Life experiences and meditation

10.	What determines and limits your actions?
A	God's ten commandments.
B	Legislation and social rules.
C	I decide for myself.
D	Intuition

11.	Which of the following do you consider yourself?
A	Catholic
B	Other Christian religion
C	Atheist/Agnostic
D	Spiritual

Appendix B Complete Answers

Table 1
Survey questions

Answer choices	Which of the following do you consider yourself?	
Atheist	12	8%
Catholic	97	65%
Spiritual	22	15%
Other Christian religion	18	12%
	149	100%
Question 1.	Who is God?	
There is no god	9	6%
God has no personality, rather it is a force, and different for each person.	26	17%
He is the supreme creator; we are made in his image.	114	77%
We are a fragmented part of God. We are God.	0	0%
	149	100%
Question 2.	How did the universe begin?	
God created the universe	82	55%
The Big Bang	51	34%
The universe is an illusion. It is not real.	5	3%
I do not know	11	7%
	149	100%
Question 3.	What is the origin of man?	
Adam and Eve were the first people.	78	52%
Human beings evolved from primates.	55	37%
Extra-terrestrials created us	8	5%
We are all in an illusionary world, like a deep dream.	8	5%
	149	100%

Question 4.	What is the future of mankind?	
There are an infinite number of possibilities that will all take places in parallel universes	28	19%
We will be occupied by war and misery	51	34%
An extinction event, that will kill everyone	42	28%
We will travel the stars and explore space	28	19%
	149	100%
Question 5.	What is the purpose of life?	
To love and serve God.	69	46%
To pursue the path to greater enlightenment.	12	8%
To contribute to scientific understanding.	55	37%
There is no purpose. It is just to live.	13	9%
	149	100%
Question 6.	What is good and evil?	
It is rules set by the creator for everyone and never changes.	35	23%
As long as you do not harm others, you can do as you wish.	26	17%
There is no Good and evil – people can decide for themselves.	27	18%
Every action has an opposite and equal reaction	61	41%
	149	100%
Question 7.	What happens after you die?	
You awaken in a higher dimension, to live another life.	34	23%
Nothing... when you die your body decomposes.	31	21%
You will reincarnate	0	0%
You go to Heaven or hell, depending on how you lived your life.	84	56%
	149	100%
Question 8.	What do you believe about Jesus Christ?	
He was an alien	3	2%
He was real and rose from dead.	119	80%
He was real, but did not have supernatural powers.	22	15%
He was a made up character.	5	3%
	149	100%
Question 9.	Where does knowledge come from?	
God's wisdom.	54	36%
Life experiences and meditation	21	14%
Scientific researches and proven theories.	63	42%
Oral stories and experience.	11	7%
	149	100%
Question 10.	What determines and limits your actions?	
Intuition	8	5%
Legislation and social rules.	42	28%
God's ten commandments.	47	32%
I decide for myself.	52	35%
	149	100%
Total	Average	Avg.
Religion	49%	48%
Secular	27%	27%
Spiritual	15%	15%
Other	10%	10%
	100%	100%

If you want to fix the world start with your own community. This book contains studies from Ecuador which were collaborated on by students from the Universidad Espíritu Santo (UEES). The studies help both locals and foreigners gain a better understanding of Ecuadorian culture, and to a lesser extent, education and industry.

The topics include foreign exchange students in Ecuador, time orientation and punctuality of Ecuadorian students, expats living in Galapagos, generational world-view changes, inclusive learning classrooms, the translation and interpretation industry and the cartoon animation industry.

This book is intended to inspire people to engage in academic research, helping to promote solutions to societal problems. Moreover, it is hoped that professors and students from abroad will consider coming to Ecuador to collaborate on future developmental research projects. The mythical story about the eagle and the condor captures the spirit of this type of cross cultural cooperation.



The Eagle and the Condor

From the ancient peoples of the Andes and Amazon comes the prophetic story of the eagle and the condor. The story is said to have predicted a 500 year period where Western civilization, represented as the eagle, would dominate the world's indigenous people, depicted by the condor. The eagle represents man's intellect and industrial spirit, whereas the condor represents man's wisdom, heart and intuition. After this 500 year period, having lost the connection with the Earth, mankind would be divided and face great existential challenges. At this point, the eagle and the condor will unite and fly together, bringing forth a new era of harmony and prosperity, a golden age.



uees_ec

universidadespiritusanto

www.uees.edu.ec

Km. 2,5 La Puntilla,
Samborondón

ceninv@uees.edu.ec

Teléfono: (593-4) 283 5630 Ext: 208 - 209